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THE NYAISHES  
OR  
ZOROASTRIAN LITANIES

COLUMBIA UNIVERSITY  
INDO-IRANIAN SERIES

EDITED BY

A. V. WILLIAMS JACKSON

PROFESSOR OF INDO-IRANIAN LANGUAGES  
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# THE NYAISHES OR ZOROASTRIAN LITANIES

AVESTAN TEXT  
WITH THE  
PAHLAVI, SANSKRIT, PERSIAN  
AND GUJARATI VERSIONS

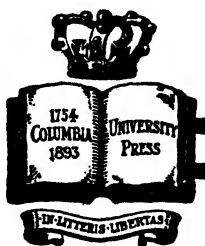
EDITED TOGETHER AND TRANSLATED

WITH NOTES

BY

MANECKJI NUSSERVANJI DHALLA, A.M., PH.D.

**KHORDAH AVESTA, PART I**



New York  
THE COLUMBIA UNIVERSITY PRESS

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TO  
KHARSHEDJI RUSTAMJI CAMA  
PARSI PIONEER OF ZOROASTRIAN STUDIES  
IN INDIA

## PREFATORY NOTE

The present book is the first of several volumes on the Khordah Avesta of the Zoroastrian Canon, which Dr. Dhalla plans to publish in this series. It is pleasant to welcome the work as a contribution by one who is himself a Zoroastrian priest and who was sent by the Parsi community of India to pursue his studies for three years and a half in America.

A. V. WILLIAMS JACKSON.

## PREFACE

As the main points which I wished to emphasize regarding the scope and method adopted in this work will be found in the Introduction I shall utilize these few lines for the pleasant duty of expressing the feeling of gratitude that I owe to others.

Now that my work at Columbia University has come to a happy close, I recall with gratification the generous help given to me by my Parsi community in India in enabling me to come to America so that I might add to my Eastern equipment the knowledge of Western scholarship. For this privilege I shall remain under lasting obligation to them.

My most cordial thanks are due to Professor A. V. Williams Jackson under whose *guruship* I have passed three of the most instructive years of my life. Happy it was to have the opportunity of work with one so inspiring as an *ācārapāiti*, and pleasant will remain the memory of those many happy hours of instruction and enlightenment, when in the future, to adopt the noble words of Zatsparam, I shall try to deliver back to the worthy whatever is taught liberally by my teacher.

I have also to thank my friend and fellow-student, Mr. George C. O. Haas, who has greatly lightened my work by carefully going over the proof-sheets with acumen all his own, and thus adding to the accuracy of the book.

I should also like to record my appreciation of the work of the printers, The New Era Printing Company, who have executed it in a most creditable manner, especially when one considers the fact that more than half of the work (the italic portion) had to be done in not less than five different foreign tongues.

M. N. DHALLA.

COLUMBIA UNIVERSITY, NEW YORK,  
May 25, 1908.



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## INTRODUCTION

**The Nyaishes.** The Nyaishes, or Zoroastrian litanies, are a collection of five short prayers or ascriptions of praise addressed to the Sun, Moon, Water, and Fire, and to the Angels Khurshed, Mihr, Mah, Ardisur, and Atash, who preside over these elements. They are composed of fragments taken from the Yasna and Yashts which are found in the Greater Avesta, and they form an important part of the Khordah Avesta, or Lesser Avesta, a redaction of which together with introductory Pazand prayers, was begun by Dastur Adarbad Mahraspand during the reign of Shapur 2 (310-379 A. D.), and kept up in a way for a long time. These litanies constitute a sort of religious chrestomathy, consisting of short prayers, invocations, supplications, deprecations, and obsecrations employed in daily use by laymen as well as by priests.

Like the greater part of the Avesta, the original Avestan Nyaishes were rendered into Pahlavi (about 700-900 A. D.), later into Sanskrit (1200), into Persian (1600-1800), and lastly into Gujarati (1818). The Pahlavi, Persian, and Gujarati versions of all the Nyaishes have come down to us complete together with commentaries of an exegetical nature. The Sanskrit version, on the other hand, is complete for the Khurshed, Mah, and Atash Nyaishes; but is lacking in the case of the Mihr and Aban Nyaishes, so far as our manuscript material goes.

**Scope and Arrangement.** In the present work I have given the several texts in transliteration on one side, and have placed on the opposite page my translation of each into English. With the exception of the original Avestan text none of the texts has been previously translated. The complete Pahlavi text is likewise collated and edited here for the first time, and adds something, therefore, to the existing fund of Pahlavi literature hitherto published.

**Materials Used for Avestan and Sanskrit.** I have based my Avestan text on Dr. Geldner's admirable edition, entitled *Avesta, the Sacred Books of the Parsis*, Stuttgart, 1896. In certain cases, however, I have followed readings suggested by Bartholomae in his *Altiranisches Wörterbuch*, Strassburg, 1904. For the Sanskrit text I have adopted Ervad Sheriarji's critical edition of Neryosangh's *Khordah Avesta*, Bombay, 1907.

**Materials Used.** In preparing the present edition of the Pahlavi text I have been much indebted to the generous aid of Shams-ul Ulma Jivanji Jamshedji Modi, who collected seventeen Avesta-Pahlavi manuscripts from different parts of India and sent them to America for my use. I feel deeply obliged to the several owners of these manuscripts for their readiness to put them at my disposal. I have likewise to thank Librarian F. W. Thomas and the Trustees of the East India Office Library at London, for their kindness in placing in my hands one Avesta-Pahlavi and one Avesta-Persian manuscript, at the request of my teacher, Professor Jackson.

I cannot at this stage of my work give a fully detailed description or a comprehensive review of the merits and demerits of the various manuscripts, neither can I enter into any textual criticism of the same; this can be done only when, in addition to the Nyaish portion, I have edited the other parts of the Pahlavi Khordah Avesta, besides the Nyaishes themselves, as I plan to do in the near future. But I give here a general account of the codexes which I have used.

**Manuscript Material for Pahlavi.** The manuscripts used in the preparation of the Pahlavi text are, in the order used in this work, as follows:

Mulla Firuz Library, Bombay

Mf<sub>1</sub> Written by Mobed Kaus Rustam and finished on the 21st day of the 2nd month A. Y. 1135. Careful and correct.

Mf<sub>2</sub> Without colophon. Beautiful Iranian script. Very correct. Not modern.

Mf<sub>3</sub> No colophon. Modern. Carelessly written.

**Manekji Rustamji Unwala**

- U<sub>1</sub> Written by Tehmur Naoroz Rustam Behram Sanjana and finished on the 1st day of the 5th month A. Y. 1162. Carefully written. With interlinear Persian glosses.
- U<sub>2</sub> Without colophon. Carefully written.
- U<sub>3</sub> Without colophon. Ervad Unwala writes that it was copied by Dastur Jamshedji Rustamji Mehrji Rana.
- U<sub>4</sub> Written by Dastur Rustamji Noshervanji. Most closely akin to F<sub>2</sub>. Probably copied from it.

**Darab Peshotan Sanjana**

- D Written by Dastur Edalji Darabji Sanjana about a hundred years ago. Very correct. Copied from more than one original manuscript. Occasional explanatory glosses in Persian.

**Kaikhusru Jamaspji**

- K Without colophon. Hastily written, but correct. Often differing in construction from others.

**Columbia University Library, New York**

- F<sub>2</sub> Used by Geldner in his edition of the Avestan text. Formerly belonging to Mobed Framji Fardunji Madan, now at the Library of Columbia University, presented by Dastur Kaikhusru Jamaspji through Professor Jackson. Carefully written. Finished at Yazd by Rustam Gush-tasp Ardashir on the 28th day of the 10th(?) month A. Y. 1075.

**Behramgore Tehmuras Anklesaria**

- B Verbatim copy of F<sub>2</sub>. According to Mr. Behramgore, it was copied by Mobed Khudabax Farrudabad about thirty years ago.

**East India Office Library, London**

- L<sub>12</sub> Finished A. Y. (11?) 24 = A. D. 1755. Carefully written. Used by Geldner in his Avesta edition. Also used by

Darmesteter in *Études Iranienues*, 2. 275-315, Paris, 1883.

### Edalji Keresaspji Antia

- A Without colophon. Akin to U<sub>2</sub>. According to Ervad Antia, written by Dastur Sorabji Framji Mehrji Rana, of Navsari.

### Jivanji Jamshedji Modi

- M<sub>1</sub> Written by Mobed Jamshed Peshotan Hormazdyar Dastur Jamasp Sanjana, of Bulsar, in A. Y. 1123 (= 1753 A. D.). Careless. Sometimes gives valuable explanatory glosses.
- M<sub>2</sub> Without colophon. Akin to U<sub>2</sub>.
- M<sub>3</sub> Without colophon. Akin to U<sub>2</sub>.

### Mehrji Rana Library, Navsari

- Mr<sub>1</sub> Written by Sohrab Dastur Framroz Sohrab Rustam and finished on the 7th day of the 6th month A. Y. 1213. Akin to U<sub>2</sub>. It has an interlinear Persian version. Good.
- Mr<sub>2</sub> Written by the same scribe and finished on the 1st day of the 4th month A. Y. 1222, possibly from the same original. It also has an interlinear Persian version.

**Other Manuscript Material.** Other manuscripts which give the Pahlavi version of one or more Nyaishes, but which were not accessible to me, are, as named by Geldner in the prolegomena to his Avesta edition, pp. v-xiv, as follows:

- J<sub>16</sub> This manuscript gives the version of the Khurshed Nyaish.
- J<sub>58</sub> This gives the Aban and Atash Nyaishes. (Quoted from West's article, *Pahlavi Literature*, in *Grundriss der Iranischen Philologie*, 2. 88, Strassburg, 1896-1904.)

### University Library, Copenhagen

- K<sub>18</sub> This manuscript gives all the Nyaishes.

Kgl. und Staatsbibliothek, Munich

M<sub>6</sub> This has the Khurshed Nyaish.

Bibliothèque Nationale, Paris

P<sub>14</sub> This contains all the Nyaishes.

**Lithographed Pahlavi Text.** In addition to the manuscripts there is also a lithographed edition of the Pahlavi text which appeared in an edition of the Avesta-Pahlavi text of the whole Khordah Avesta, with a Pahlavi-Persian glossary. This edition is by Ervad Kavashji Nasharvanji Kanga, entitled *Pāk Khordeh Avastā tenī Pehelavī māenā śuddhā*, published at Bombay in 1859. The introduction to this is in Gujarati and was printed from type. The compilation of the text, as the editor says, is based on several manuscripts. It is a careful piece of work, but its critical value is impaired, as it does not give details of the collation which fixed the text nor does it enter into questions of textual criticism.

**Persian Manuscript.** My Persian text is based on L<sub>26</sub>, used also by Darmesteter in *Études Iraniennes*, 2. 275-315, Paris, 1883. Besides this manuscript, I have made occasional reference to the interlinear Persian version which runs fairly constantly throughout MSS. Mr<sub>1,2</sub>. I have made similar references to the explanatory glosses in Persian which appear incidentally in other manuscripts, and I have embodied these in my notes wherever they seemed of value.

**Gujarati Version.** The last independent native version that appeared before the influence of Western scholarship penetrated into India was a version in Gujarati. Two separate renderings in this tongue appeared within five months of each other in the year 1818. Both of these were published at Bombay. The first was the *Khordeh Avastā bā māenī, iāne Nīāes tathā Iaēt māenī śāthe*, by Dastur Framji Shohorabji Nosharivala, and the second, *Khordeh Avastāno tarjumo*, by Ervad Edal Darab Rustam Sanjana (afterwards Dastur Edalji Darabji Sanjana). As neither of these was accessible to me in its original form, I have based

my text of the Gujarati version upon a reprint of the second, or Sanjana version, which was published by Behedin Dadabhai Kavashji, and entitled *Avastā bā māenī*, Bombay, A. Y. 1239 (= 1818 A. D.). This version, as the publisher states in the introduction, is a verbatim reproduction of the previous work by the learned Dastur and it therefore serves as an adequate substitute for the original.

**Method Adopted in Transliterating Pahlavi.** The method adopted for the transliteration of the Pahlavi, as also the Avestan and Persian, is substantially that used by the various writers in the *Grundriss der Iranischen Philologie*, Strassburg, 1896-1904.

In transcribing the Pahlavi I was inclined at first to adopt the method which I had employed in an article in the Spiegel Memorial Volume, viz: of giving both the Huzvarish and the Pazand equivalents, the latter in brackets. But after due deliberation I decided against that course in this particular case, for the reason that the Persian version itself serves that purpose sufficiently well.

**Difficulties of the Iranian Translators.** It is to be observed that the Pahlavi version of the Avestan Nyaishes, like that of the other parts of the Avesta, is a word for word rendering of the original, except in the case of independent explanatory glosses. This very close adherence to the original construction, together with the inflectional poverty of the Pahlavi language and the use of transcriptions in the case of obscure Avestan words, adds much to the ambiguity of the Pahlavi rendering and makes it clumsy as compared with the Pahlavi of independent treatises like the Denkart or Datistan-i Denik.

To overcome the obstacle thrown in his way by the imperfect inflectional apparatus, the Pahlavist generally meets the difficulty by the use of particles, which he often, however, omits. This omission of the sole means of indicating the syntactical relation of a word in a sentence greatly increases Neryosangh's difficulty in adjusting the proper bearing of one word upon the others, and of gathering the true significance of the construction, which is

particularly concise in Pahlavi writings. It must be acknowledged, however, that he has succeeded on the whole remarkably well, owing to his intimate knowledge of Pahlavi. His Sanskrit version suffers, moreover, because of his faithfully following the Pahlavi construction and rendering it word for word into Sanskrit. This method often obliges him to sacrifice the Sanskrit syntax to that of his original Pahlavi. Hence it is that his Sanskrit assumes a hybrid type of Iranicized Sanskrit, which can be fully understood only in the light of the Pahlavi construction.

**Value of the Traditional Versions.** By bringing together four different versions of the original Avesta, I have endeavored to give side by side, in consecutive order, the tradition as represented at various periods of Iranian study. Besides its other value, tradition often proves to be a safeguard for the elucidation of obscure ideas and for the interpretation of native thought, which might otherwise be unintelligible. Even the thorough-going linguist, when his philological attempt at analysis of a word has failed to yield result, can turn ultimately toward tradition for some light. As an example, I might cite certain instances in which the tradition contributes to a better understanding of a word or expression, even if it has nothing particularly new to add to the results that might otherwise be obtained. Such instances in the *Nyaishes* are the following: *paṭa-xʾa-stati-*, *zarənumant-sūra-* (Ny. 1. 8), *tāsčā tāščā* (Ny. 1. 16), *gao.čīθra-*, *paiti.diti-* (Ny. 3. 1), *xʾəθrō.nahi-* (Ny. 3. 10), *hu.bərəti-*, *uštā.-bərəti-*, *vantā.bərəti-* (Ny. 5. 13), *āzō.bag-* (Ny. 5. 11). In the same category we must include the various explanatory glosses given by the commentators. We may accept their interpretation or we may reject it, as we choose, but we cannot deny the fact that their interpretation gives at least views that were closer to the original teachings in point of time and associated more closely in a measure with the thought then current than we are to-day.

The Pahlavi version was made at a time when the language of the Avesta had become almost dead and the knowledge of the sacred text was on its decline. The Sanskrit, Persian, and Gujarati versions belong to a still later period and are based upon



the Pahlavi. Except in the case of Neryosangh, the knowledge which their composers possessed of the original Avestan language was practically reduced to nothing. The Pahlavi version was for them the only medium through which to interpret the Avestan writings. Such being the case, we can hardly expect these translators to make any marked improvement on the Pahlavi version and help us to interpret the original Avestan books better than was done by the Pahlavi commentators themselves. We therefore find that wherever the Pahlavist has failed to grasp the meaning of the original Avestan words and has rendered them erroneously, the authors of the later versions repeat, for the most part, the same mistakes. Compare, for example, *jaryāurvah-* (Ny. 1. 8), *Ahurāniš* (Ny. 1. 18), *mīšti-* (Ny. 3. 6), *afnah'vant-* (Ny. 3. 7), *dāyata* (Ny. 3. 11), *afrah'vant-* (Ny. 5. 12).

Neryosangh occasionally corrects the Pahlavi rendering when he thinks it faulty. This shows—and I would emphasize the fact—that he had recourse at times to the Avestan text itself. Compare, for instance, his rendering of *ābyō* (Ny. 1. 5).

This is never the case with the later Persian and Gujarati translators; in fact we may say that the more remote the tradition becomes from its original source, the less is its value. And yet these later versions have their own merit, since, like Neryosangh's Sanskrit version, they often help us to a better understanding of some obscure and ambiguous passage in the Pahlavi version, if not to a clearer understanding of the original Avesta.

**Parts of the Avesta in which the Commentators are More Free with their Glosses.** The Pahlavi commentators in general have written more upon those parts of the Avesta which they have thought to be more useful for the common people. This is one of the reasons why there are more commentaries on the Vendidad, 'the Leviticus of the Parsis,' than on the Yasna, which is mainly liturgical. The former contains the rules and regulations that affected the daily life of the people and accordingly needed more expounding, whereas the latter, being used chiefly for liturgical purposes by the priesthood, did not require

long explanatory glosses. In the same manner, the Khordah Avesta, which forms that portion of the Zoroastrian literature that the laity had to use daily in common with the clergy, was thought to require more extensive commentary by way of exposition. It is also true that the more abstract and obscure an Avestan passage is, the less has been the attempt of the commentators to explain it. We find this in the case of those Nyaishes in which certain stanzas from the Gathas occur. These verses as a rule have very few glosses, as contrasted with the other parts of the Nyaishes, which are often accompanied by elaborate glosses. In making their version, moreover, the commentators sometimes differ from each other not only in the form of statement and construction, but also in the matter of introducing interpretations of their own.

**Neryosangh's Original.** More than one independent version of the Pahlavi Khordah Avesta existed in oral and written tradition, and Neryosangh had access to these when he compiled his Sanskrit text. Unfortunately the old manuscripts have not come down to us, as all the copies that we now possess were made some time during the last two centuries. These have various additions that are due to the copyists; we cannot therefore point to any single manuscript or group of manuscripts as having been the original actually used by Neryosangh.

**Neryosangh's Style.** From what has already been said regarding the method adopted by our versionists, it is easy to understand that Neryosangh's Sanskrit style would naturally differ from the ordinary Sanskrit literary style. I cannot here go into the question in detail, but shall reserve that for treatment in a succeeding volume. I may mention here, however, one of his peculiarities; it is his treatment of the rules of Sandhi. Neryosangh does not follow the ordinary rules of euphonic combination, because he had reasons for employing the pause, or *virāma*-form of the words which he used in making his translation. Hundreds of examples might be cited offhand; I need only refer to such forms as *māitri adhipatim*, *sahasraṁ Tājdanam*, *yaḥ amarah*, *ataeva*, *vr̥ṣṭiḥ arādhaye*, *yebhyaḥ ayam*, *nirmita asti*,

*narastrīakṛtīn, pravṛttiḥ Candrasūryayogḥ*. In my transliteration I have preserved in general these peculiarities of the text, with the exception, however, of changing Neryosangh's *anusvāra* (*m*) to the consonantal *m* throughout before vowels and the labials. It would have been more consistent to have followed the original text in this respect likewise.

**Plan Adopted in the Notes.** As the different versions are given side by side with their respective translations, I have not thought it necessary throughout to draw the reader's attention to the scores of instances in which the tradition deviates from the original Avesta, or where one particular version differs from another. I have made, it is true, a slight exception to this rule in the first Nyaish, where I have occasionally pointed out some of the more striking variations. I have, likewise, generally omitted to cite references to the original Avestan passages which have inspired the commentators, as these are already familiar to every student of the Zoroastrian literature. My purpose throughout the work has been to be as brief as possible.

**Value of the Present Work for the Parsis.** The present work, I hope, will be of special interest to the Parsis, as it places before them versions of their sacred literature made by their own priests at different periods in the history of the Zoroastrian religion. This will enable them to see and judge how their scriptures were understood and interpreted by their learned clerics at various epochs from the bright days of the rise of the Sasanids to the dark days that followed long after the fall of their empire.

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## ABBREVIATIONS

|            |   |
|------------|---|
| abl.       | = ablative.   |
| acc.       | = accusative.   |
| adj.       | = adjective.  |
| adv.       | = adverb.   |
| Air. Wb.   | = Altiranisches Wörterbuch (Bartholomae).             |
| Ar.        | = Arabic.   |
| Av.        | = Avesta.   |
| Bd.        | = Bundahishn.   |
| cf.        | = ( <i>confer</i> ), compare.                         |
| dat.       | = dative.   |
| dem.       | = demonstrative.                                      |
| Dk.        | = Denkart.  |
| du.        | = dual.   |
| ed.        | = edition of, edited by.                              |
| Ét. Ir.    | = Études Iraniennes (Darmesteter).                    |
| fem.       | = feminine.   |
| fut.       | = future.   |
| Fr. W.     | = Fragment Westergaard.                               |
| gen.       | = genitive.   |
| GIRPh.     | = Grundriss der Iranischen Philologie.                |
| Guj.       | = Gujarati.   |
| i. e.      | = ( <i>id est</i> ), that is.                         |
| ibid.      | = ( <i>ibidem</i> ), in the same work.                |
| inf.       | = infinitive.   |
| instr.     | = instrumental.                                       |
| JRAS.      | = Journal of the Royal Asiatic Society.               |
| LeZA.      | = Le Zend-Avesta (Darmesteter).                       |
| lit.       | = literally.  |
| loc.       | = locative.   |
| masc.      | = masculine.  |
| Mod. Pers. | = Modern Persian.                                     |
| MS.        | = Manuscript.   |
| Ner.       | = Neryosangh.   |
| neut.      | = neuter.   |
| nom.       | = nominative.   |
| Ny.        | = Nyaish.   |
| om.        | = omit, omits.  |
| op. cit.   | = ( <i>opus citatum</i> ), the work previously cited. |
| Paz.       | = Pazand.   |
| Pers.      | = Persian.  |
| Phl.       | = Pahlavi.  |
| pl.        | = plural.   |
| pref.      | = prefix.   |

|           |   |
|-----------|---|
| pres.     | = present.  |
| pron.     | = pronoun.  |
| ptcpl.    | = participle.   |
| sing.     | = singular.   |
| Skt.      | = Sanskrit.   |
| Sp.       | = Spiegel.  |
| Sr.       | = <i>Sirozah</i> .  |
| tr.       | = translated by, translation of.  |
| transcr.  | = transcription.  |
| Vd.       | = Vendidad.   |
| vers.     | = version.  |
| Vsp.      | = Visperad.   |
| VYt.      | = Vishtasp Yasht.   |
| Ys.       | = Yasna.  |
| Yt.       | = Yasht.  |
| ZDMG.     | = Zeitschrift der Deutschen Morgenländischen Gesellschaft.  |
| (       ) | = these parentheses indicate glosses that occur in the versions,  |
| [       ] | = the square brackets indicate my own additions.  |
| . . .     | = these dots are used to indicate abbreviations in the text,<br>answering to the use of <i>tā</i> and <i>vad</i> of the Iranian<br>writers. |
| [ . . . ] | = the dots in the square brackets show that the text is<br>missing.   |

## TEXT AND TRANSLATION



## THE NYAISHES

## I. Khurshed Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

O

**Avesta.** [The introductory passage does not occur in the Avestan text.]

O

**Pazand.** *pa nəm i Yazdā. stāem zbāem dādār Hormazd i rayōmand i x<sup>o</sup>arahemand i harvisp āgāh i kardagār i x<sup>o</sup>adāwand i x<sup>o</sup>adāwand i pādīšāh bar hamā pādīšāh i nagāhdār i xālīk i maxlūk alvazak rōšē dahinda i kādir u kavī u kadīm i baxšāinda i baxšāišgar i mihirbq tvqnā u dānā u pāk parwardagār. ādil pādīšāh bēzavāl bāšat. Hormazd i x<sup>o</sup>adāe i awazūn gurs x<sup>o</sup>arahe awazāyat. X<sup>o</sup>aršēt i amarg i rayōmand i aurvand asp bē rasāt. ǝž hamā gunāh . . . pa patit hōm.*

O

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān (aēγ<sup>2</sup> min šēm i Yazdān pētīsar<sup>3</sup> vabidūnam). stāyišn<sup>4</sup> u azbāyišn vabidūnam<sup>5</sup> dātār Ōhrmazd rāyōmand gadōmand<sup>6</sup> rā vispākās<sup>7</sup> (aēγ<sup>8</sup> hamā<sup>9</sup> akasīh xavitūnēt<sup>10</sup>) karkartār<sup>11</sup> martumān<sup>12</sup> madam<sup>13</sup> hamāk<sup>14</sup> x<sup>o</sup>atayān<sup>15</sup> x<sup>o</sup>atā pātāxšāh<sup>16</sup> madam harvisp<sup>17</sup> pātāxšāhān<sup>18</sup> pās-pānīh<sup>19</sup> vabidūntak<sup>20</sup> pētāk<sup>21</sup> vabidūntak<sup>22</sup> hamāk<sup>23</sup> martum<sup>24</sup> u<sup>25</sup> tōrā<sup>26</sup> u<sup>27</sup> gōspand vāyandakān<sup>28</sup> rā mālō<sup>29</sup> rōčīk yehabūntak<sup>30</sup> tuvān<sup>31</sup> x<sup>o</sup>atā<sup>32</sup> kudrat<sup>33</sup> yaxsenunēt<sup>34</sup> valō<sup>35</sup> kavī<sup>36</sup> u<sup>37</sup> kadīm<sup>38</sup> xelkūntak<sup>39</sup> vinās hamā bandakān<sup>40</sup> āit u<sup>41</sup> baxšāiškar mitrbān<sup>42</sup> tuvān<sup>43</sup> u dānāk u pāk fravartār.<sup>44</sup> nēwak<sup>45</sup> šahitāh<sup>46</sup> la zuwāl<sup>47</sup> yehvānt.<sup>48</sup> Ōhrmazd<sup>49</sup> x<sup>o</sup>atā (x<sup>o</sup>atā<sup>50</sup> 2 gēhān awzūnīk<sup>51</sup> vabidūntak hamā mandavamihā rā) rawāiš u rōšnīh awzun yehvūnāt. X<sup>o</sup>aršēt<sup>52</sup> amark<sup>53</sup> rāyōmand<sup>54</sup> arvadasp<sup>55</sup> (ayāwārīh<sup>56</sup> lenō) ychamtūnāt. min hamāk vinās . . . pavan patēt havōm.*

## ZOROASTRIAN LITANIES

### 1. Khurshed<sup>1</sup> Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAFLAVI, SANSKRIT,  
PERSIAN, AND GUJARATI VERSIONS

O

**Avesta.** [The introductory passage does not occur in the Avestan text.]

G

**Pazand.** In the name of God. I praise<sup>1</sup> and invoke the creator Ormazd, the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread,<sup>2</sup> powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May [His] just kingdom be imperishable. May the majesty and glory of Ormazd, the beneficent lord, increase. [Hither] may come the immortal, radiant, swift-horsed Sun. Of all sins . . .<sup>3</sup> I repent.

O

**Pahlavi.** In the name of God (that is, I begin in the name of God). I offer praise and invocation unto the creator Ormazd, the radiant, glorious, omniscient (that is, He foreknows everything), maker of men, lord over all lords, king over all kings, protector, creator of all men, cattle, animals, and birds, giver of full means, powerful lord, strong, powerful, eternal, forgiver of the sins of all beings, the merciful, loving, efficient and wise, holy, nourishing. Let [His] good sovereignty be without an end. May the activity and splendor of the lord Ormazd (the lord of both worlds, the promoter of all things) increase. May the immortal, radiant, swift-horsed Sun come (for our help). Of all sins . . . I am penitent.

O

**Sanskrit.** [. . .] *saṁastebhyaḥ pāpēbhyāḥ . . . paścātāptena asmi.*

O

**Persian.** *ba nām Izad. sitāyiš kunam u zikr kunam dādār Hormazd nūrmand u wēzah rā dānandah tamām asrār (az in jahān u az ān jahān ast) u kirdigār (ya'nī paidā kunandah ast) xudāvand tamām xudāvandān u pādīšāh bar tamām pādīšāhān nigah-dārandah paidā kunandah tamāmī paidā šudagān u paiwastah rūzi dahandah qudrat dārandah u qavī u qadīm u baxšāyandah baxšāišgar mihrbān tavānā u dānā u pāk u parvarandah. 'adil pādīšāhī bē zaval bāšad (ya'nī hargiz b-āxir na rasad). ān kih Hormazd xudāi hast u dā'im dar afzūn būdan ast. buzurgī u nūr Xuršēd bēmarag kih rōšnī dārandah u tēz asp hast dar afzūnī bād. az tamām gunāh . . . ba patit hastam.*

O

**Gujarati.** (šaru karūc) *Iajdānā nāmthī dadar Hormajd khālēš ane nurmand tamām khabarno jānnār ane kāmno karnār sāhebono sāheb ane tamām pādśāho ūpar pādśāhā negāhā rākhnār khalakne pedā karnār ghañī rojīno āpnār kudratmand ane jorāvar ane kadīm ane bakhašnār bakhsāvnār ane meherbān śakto ane dānā ane pāk parvaras karnār. (tehnī) ādel pādśāhī kāem che. Hormajd potānī mele pedā thāelo vardhūno karnār che tehenī tārif karū ane iād karū. ane bēmarag khālēš tej ghoḍāno khāvand Khurshednī bulandī ane nur jīdā thāo (ane te māhārī madade) pohoco. hū tamām gunālthī . . . tobā karī pācho farū cheū.*

I

**Avesta.** *nəmasə tē Ahura Mazda θriščiē parō anyāiš dāmən. nəmō vō Aməša Spəntā vīspe hvarə.hazaošā. aētaē jīhāt Ahurəm Mazdəm aētaē Aməšō Spəntō aētaē ašaonəm Fravašiš aētaē Vayən Darəyo.X'adātəm.*

O

**Sanskrit.** [. . .] Of all sins . . . I am penitent.

O

**Persian.** In the name of the Lord. I praise and commemorate the creator Ormazd [who is] brilliant, pure, knower of all secrets (of this world and the next), maker (that is, he is the creator), lord of all lords, and king over all kings, guardian, creator of all creatures, giver of continuous nourishment, powerful, strong, eternal, bountiful, merciful, benevolent, efficient, wise, holy, and nourisher. May [His] just sovereignty be imperishable (that is, may it never reach its end). The lordship of Ormazd is eternally on the increase. May the greatness and splendor of the Sun that is immortal, possessed of light, and swift-horsed, increase. Of all sins . . . I am penitent.

O

**Gujarati.** (I begin) in the name of God, the creator Ormazd, the pure and glorious, knower of all information, and doer of work, lord of lords, and king over all kings, guardian, creator of the universe, giver of much provision, powerful and strong and eternal and bestower and causer of bestowal, and kind, able and wise and holy, nourisher. (His) just kingdom is abiding. I praise and commemorate Ormazd [who] is self-created and maker of increase. And may the greatness and glory of the Sun that is immortal, pure, lord of swift horse, increase, and may he come (for my help). From all sins . . . I turn back with repentance.

I

**Avesta.** Homage unto Thee, O Ahura Mazda,<sup>1</sup> thrice<sup>2</sup> prior to other creatures.<sup>3</sup> Homage unto you, O Archangels, all of one accord<sup>4</sup> with the Sun. May this<sup>5</sup> [homage] seek its way so as to reach<sup>6</sup> unto Ahura Mazda, this [homage] unto the Archangels, this [homage] unto the Guardian Spirits<sup>7</sup> of the righteous,<sup>8</sup> this unto Vayu,<sup>9</sup> that follows its Own Law for the Long Period.

## I

**Pahlavi.** *namāz*<sup>1</sup> *yedrūnam*<sup>2</sup> *ō Lak Ōhrmazd 3 bār levīn*<sup>3</sup> *min*<sup>4</sup> *hamāk*<sup>5</sup> *dāmān. namāz*<sup>6</sup> *ō*<sup>7</sup> *lakūm*<sup>8</sup> *Amahraspandān*<sup>9</sup> *harvisp*<sup>10</sup> *pavan hamkāmik*<sup>11</sup> *u*<sup>12</sup> *hamdōšišn.*<sup>13</sup> *litamō*<sup>14</sup> *barā*<sup>15</sup> *yehamtūnet*<sup>16</sup> *dātār*<sup>17</sup> *Ōhrmazd litamō*<sup>18</sup> *Amahraspandān*<sup>19</sup> *litamō*<sup>20</sup> *ahravān* *Fravahrān*<sup>21</sup> *litamō*<sup>22</sup> *Vāy i*<sup>23</sup> *Dēr X<sup>o</sup>atā*<sup>24</sup> *(ae*<sup>25</sup> *Rām Yazat).*

## I

**Sanskrit.** *namas te Svāmin (Guro) Mahājñānin tridhā (kila manasā vacasā karmanā ca) pūrvam anyāyāḥ śṛṣṭēḥ. namo yuṣmabhyām he Amīśāspintāḥ sarve ekābhilāṣāḥ (amīśāḥ iti amarāḥ spintāḥ iti gurutarāḥ saptamūrtayāḥ Svāmināḥ). atra samprāpnotu Svāmi Mahājñānī atra Amarā Gurutarāḥ (saptamūrtayāḥ Svāmināḥ) atra muktātmanām Vṛddhayaḥ atra Rāmo Dirgham Rāja.*

## I

**Persian.** *namāz Turā ay Xudāi miḥ dānā siḥ āyīna (ya'nī bah menīt u guftār u bah kardār) pēš az tamām paidāiš. namāz šumā rā ay Amšāsfandān tamām yak murād dārandah hastand (Amša ya'nī amarg u spantā bah ma'nī buzurg haft šūrat dādār Hormazd rā). injā barasīd (ya'nī bayāyīd) dādār Hormazd injā Amšāsfandān (haft šūrat Xudāi) injā Farohar āšavān injā Rām Izad Dēr Xudāi.*

## I

**Gujarati.** *namūc Tune e Hormajd tarān martabe tamām pedā-ešne (namū tehenī) agār. namūc tamo tamām ek morādñā rākhnār nekinā cāhānār Amšāspandone. e jago pohoco dādār Hormajd. e jago (pohoco) Amšāspando. e jago (pohoco) ašo Faroharo ane e jago (pohoco) Rām Ijad Lambi Mudat lagīno Šāheb.*

## I

**Pahlavi.** I bring homage unto Thee, O Ormazd, thrice before all creatures. Homage unto you, O Archangels, [who are] all of one will and one accord. Hither come, O creator Ormazd, hither, O Archangels, hither, O Guardian Spirits of the righteous, hither, Vayu the Lord of Long Duration (that is, the Ange! Ram).

## I

**Sanskrit.** Homage unto Thee, O Lord (Master) 'thou of Great Knowledge, in threefold manner (that is, by thought, by word and by deed) before the rest of creation. Homage unto you, O Archangels (*Amiśāspintān*), [who are] all of one will (*amiśāh*, that is, immortals, *spintāh*, that is, very venerable ones, seven forms of the Lord). Hither may come the Lord of Great Knowledge, hither the Very Venerable immortal Ones (seven forms of the Lord), hither the Guardian Spirits of the righteous, hither Ram, King for a Long Time.

## I

**Persian.** Homage unto Thee, O Lord, Thou Great Wise One! in three ways, (that is, by thought, word, and deed) before all creation. Homage unto you, O Archangels, [who] are all possessed of one will (*Amshā* means immortal and *spantā* means great, seven forms of the creator Ormazd). Hither reach (that is, come), O creator Ormazd, hither, O Archangels (seven forms of the Lord), hither, O Guardian Spirits of the righteous, hither, O Angel Ram of Long Lordship.

## I

**Gujarati.** I do homage unto You, O Ormazd, thrice before (I do homage) unto the entire creation. I do homage unto you Archangels, all of one will, wishers of good. May the creator Ormazd come to this place! May the Archangels (come) to this place! May the righteous Guardian Spirits (come) to this place, and may the Angel Ram, the Lord of Long Duration (come) to this place!

2

**Avesta.** *xšnaoðra Ahurahe Mazdā . . . staomi ašəm.*

2

**Pahlavi.** *šnāyēntārēh i Ōhrmazd . . . stāyēm ahrākēh.*

2

**Sanskrit.** *satkāraye Svāminam Mahājñāninam . . . staomi  
punyam.*

2

**Persian.** *xušnūd gardānam Hormazd rā . . . sitāyēš kunam  
ašōi rā.*

2

**Gujarati.** *khuṣhāl karūc Hormajdne . . . ane tārif karū  
rāštini.*

3

**Avesta.** *frastuyē humatōibyasčā huxtōibyasčā hvarštōibyasčā  
maðwōibyasčā vaxədwōibyasčā varštōibyasčā. aibi.gairyā daiðē  
vispā humatačā haxtačā hvarštāčā. paiti.ričyā daiðē vispā duš-  
matačā dušnxtāčā dušvarštāčā.*

3

**Pahlavi.** *frāz<sup>1</sup> stāyēm<sup>2</sup> humat u<sup>3</sup> huxt u<sup>4</sup> hvaršt<sup>5</sup> pavan  
mēnišn u<sup>6</sup> gōwišn u<sup>7</sup> kunišn. madam<sup>8</sup> vaxdūnišnēh<sup>9</sup> yehabūnam<sup>10</sup>  
harvisp<sup>11</sup> humat u<sup>12</sup> huxt u<sup>13</sup> hvaršt<sup>14</sup> (aēy karpak vabidūnam<sup>15</sup>).  
bara šikūnišnēh<sup>16</sup> yehabūnam harvisp dušmat u<sup>17</sup> dušnxt<sup>18</sup> u<sup>19</sup> duš-  
varšt<sup>20</sup> (aēy vinas la vabidūnam).*

3

**Sanskrit.** *prakṛṣṭam staomi sumatāni ca sūktāni ca sukṛtāni  
ca manasā ca vacasā ca karmanā ca. adhikam grahaṇam karomi*

2

**Avesta.** Propitiation unto Ahura Mazda. . . . I praise righteousness.

2

**Pahlavi.** [May there be] propitiation unto Ormazd. . . . I praise righteousness.

2

**Sanskrit.** I pay respect to the Lord that has Great Knowledge. . . . I praise righteousness.

2

**Persian.** I propitiate Ormazd. . . . I praise righteousness.

2

**Gujarati.** I propitiate Ormazd . . . and I praise rectitude.

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 3

**Avesta.** I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

3

**Pahlavi.** With [my] thought and word and deed I fully praise good thought and good word and good deed. I uphold all good thoughts and good words and good deeds (that is, I practise righteousness). I give up all evil thoughts and evil words and evil deeds (that is, I do not commit sin).

3

**Sanskrit.** I praise in full measure good thoughts, good words, and good deeds, by [my] thought, word, and deed. I make full



*samastānām sumatānām sūktānām suktānām ca. parityāgam  
karomi samastānām durmatānām durūktānām duḥkṛtānām ca.*

## 3

**Persian.** *farāz sitāyam nek menūt u nek guftār u nek kardār  
rā menišn u gavišn u kunišn. awar gīrišn dehōm harvišp hūmat  
u hūxt u hvaršt (ya'nī kirfah kunam). bah hilišn dehōm harvišp  
dūšmata u dūzūxta u dūzvaršta (ya'nī gunāh nakunam).*

## 3

**Gujarati.** *ghaṇī tārif karū nek naiatnī ane nek bolvānī ane  
nek kām karvānī (māhārī) nek naiat ane bolve ane karve karī.  
ane ūpar pakdū (iāne akhatiār karū) tamām nek manāsnī ane nek  
goftār ane nek kerdārne (iāne šavābnā kām karū). ane mukī deū  
(iāne dur karū) tamām burī naiat ane burū bolvū ane burā felne  
(iāne gunāh nahī karū).*

## 4

**Avesta.** *fērā vō rāhī Aməša Spəntā yasnəmčā vahməmčā fērā  
mananšhā fērā vačanšhā fērā šyaodanā fērā anhuya fērā tanvasčtī  
x'alijā uštanəm. staomi ašəm.*

## 4

**Pahlavi.** *frāz val<sup>1</sup> lakūm rātēnam mavan<sup>2</sup> Amahraspandān<sup>3</sup>  
havōct<sup>4</sup> yazišn<sup>5</sup> (āšnāk<sup>6</sup>) u<sup>7</sup> nyāyišn<sup>8</sup> (ostafrīt<sup>9</sup>) frāz pavan menišn  
frāz pavan gōwišn frāz<sup>10</sup> pavan kunišn frāz<sup>11</sup> pavan ax<sup>12</sup> i<sup>13</sup> mēn-  
išk<sup>14</sup> frāz pavan<sup>15</sup> tan u<sup>16</sup> zak-č<sup>17</sup> i<sup>18</sup> nafšā<sup>19</sup> jān<sup>20</sup> (aēy tan  
pavan<sup>21</sup> x<sup>22</sup>ēšh<sup>23</sup> i<sup>24</sup> lakūm yaxsenunam. pavan x<sup>25</sup>ēšh<sup>26</sup> i<sup>27</sup> lakūm  
dāstan<sup>28</sup> hanā aēy hat-am tan<sup>29</sup> ruvān<sup>30</sup> rāe<sup>31</sup> barā<sup>32</sup> apāyet yeha-  
būntan<sup>33</sup> barā<sup>34</sup> yehabūnam). stāyēm ahrākīh.<sup>35</sup>*

## 4

**Sanskrit.** *prakṛṣṭam yuṣmabhyam dakṣiṇayami (kila dakṣiṇī  
karomi) he Amīśaspintā iḥiṣṇīm ca namaskṛtiṁ ca prakṛṣṭena*

acceptance of all good thoughts, good words, and good deeds. I make renunciation of all evil thoughts, evil words, and evil deeds.

## 3

**Persian.** I praise forth good thought, good word, and good deed [by my] thought, word, and deed. I uphold all good thoughts, good words, and good deeds (that is, I practise merit). I discard all evil thoughts, evil words, and evil deeds (that is, I do not commit sin).

## 3

**Gujarati.** I praise much the good thinking and good speaking and good doing (with my) thinking and speaking and doing. And I uphold (that is, I adopt) all good thinking and good speaking and good doing (that is, I practise religious merit). And I give up (that is, I renounce) all evil thinking and evil speaking and evil doing (that is, I do not commit sin).

## 4

**Avesta.** I proffer unto you, ye Archangels, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.<sup>1</sup> I praise righteousness.

## 4

**Pahlavi.** I bestow upon you, who are Archangels, the (manifest) sacrifice and praise (consecration) forth with [my] thought, forth with [my] word, forth with [my] deed, forth with [my] consciousness, forth with [my] body, and even that which is my own life (that is, I keep [my] body for your ownership. To keep for your ownership is this, that, if it becomes proper for me to give up [my] body for the sake of [my] soul, I will give [it]). I praise righteousness.

## 4

**Sanskrit.** I offer in full measure (that is, I make dedication) unto you, who are Archangels, sacrifice and homage with

*manasā prakṛṣṭena vacasā prakṛṣṭena karmaṇā prakṛṣṭena ūhena (kila prajñonmeṣeṇa). prakṛṣṭam tanosca nijam jivam (kila saktam svādhinatayā yuṣmākam dhārayāmi. svādhinatayā yuṣmākam dhāraṇam evam kila yadi dātum योग्याम् tat viśeṣeṇa dadāmi). staomi punyam.*

## 4

**Persian.** *farāz šumā rād hastam kih Amšāsfindan hastand izišn u nyāyīšn farāz pa menišn farāz pa gavišn farāz pa kunišn farāz pa ahū farāz pa tan farāz pa ān xēš jān (ya'nī tan bah xēši šumā dāram. bah xēši šumā dāstan ay bahōd ya'nī agar tan ravān rā babāyad dādan bah dehōm). sitāyam ašahi.*

## 4

**Gujarati.** *ane tamo bujorag Amšāspandone ijašne ane nāēšnī śakhāvat karū buland nek naiate buland nek bolve buland nek kām karve buland delnā nek andeśāe buland tane ane potānā jīve karī (iāne mähārū tan rovānne vāšte āpvū paḍe to khaśuśan āpū). ane tārif karū rāštīnī.*

## 5

**Avesta.** *nəmō Ahurāi Mazdāi. nəmō Aməšaēibyō Spəntaēibyō. nəmō Miθrāi vouru.gaoyaoitē. nəmō Hvarə.xšaētāi aurvaṭ.aspāi. nəmō abyō dōiθrābyō yā Ahurahe Mazdā. nəmō Gēuš. nəmō Gayehē. nəmō Zaratuštrahe Spitāmahe ašaonō Fravašē. nəməm vispayā Ašaonō stōiš haidyāiča bavqidiyāiča bāšyqidiyāiča.*

[my] full thought, word, deed, and excellent understanding (that is, with the manifestation of intelligence). And in full [do I offer unto you] my own life of the body (that is, I hold it at your disposal [lit. I keep it devoted with self-dependence on you]. Holding it at your service [is] in this manner, that, if it [becomes] proper to give, I shall absolutely give it). I praise righteousness.

## 4

**Persian.** I offer unto you who are Archangels sacrifice and prayer, forth with [my] thought, forth with word, forth with deed, forth with intellect, forth with [my] body, forth with my own life (that is, I hold [my] body at your disposal. To hold at your disposal is this, that if I need give [my] body for [my] soul I [will] give it). I praise righteousness.

## 4

**Gujarati.** And I bestow upon you venerable Archangels sacrifice and praise, along with good thinking, along with good speaking, along with good doing, along with the heart's desire, along with the body, and with my own life (that is, if it becomes necessary to give my body for the sake of [my] soul, I will certainly give it). And I praise rectitude.

## 5

**Avesta.** Homage<sup>1</sup> unto Ahura Mazda. Homage unto the Archangels. Homage unto Mithra, the lord of wide pastures.<sup>2</sup> Homage unto the Sun, the swift-horsed. Homage unto these<sup>3</sup> two eyes that are of Ahura Mazda. Homage unto the Bull. Homage unto Gaya [Maretan]. Homage unto the Guardian Spirit of the righteous Zarathushtra, the Spitaman. Homage unto the whole creation of the Righteous One,<sup>4</sup> that is, that is coming into being<sup>5</sup> and that will be.

*Hāvani Gāh**Vohā uxšyā Manan̄hā Xšaθrā Ašača uštā tanūm.**Rapiθwina Gāh**imā raočā barəzištəm barəzimanəm.**Uzayeirina Gāh**yahmī Spəntā θwā Mainyā urvašē jasō.*

## 5

**Pahlavi.** namāz<sup>1</sup> o<sup>2</sup> Ōhrmazd<sup>3</sup> (u<sup>4</sup> Ōhrmazd guft<sup>5</sup> aēy nyā-yišn o li yal<sup>6</sup> kart yehvūnēt mavan<sup>7</sup> šapīrān<sup>8</sup> fravartārtum sari-tarān<sup>9</sup> zatārtum<sup>10</sup>). namāz<sup>11</sup> o Amahraspandān (u<sup>12</sup> Amahraspandān guft aēy nyāyīšn o<sup>13</sup> lenā<sup>14</sup> valā<sup>15</sup> kart yehvūnēt mavan patmānik<sup>16</sup> vaštamūnēt u<sup>17</sup> patmānik dārēt<sup>18</sup> u<sup>19</sup> kolā-č<sup>20</sup> i<sup>21</sup> min<sup>22</sup> patmān<sup>23</sup> barā<sup>24</sup> parizēt<sup>25</sup> val<sup>26</sup> šapīrān u<sup>27</sup> arzānikān yehabūnēt<sup>28</sup>). namāz<sup>29</sup> o Mitr i<sup>30</sup> frāx<sup>31</sup> göyōt<sup>31</sup> (Mitr<sup>32</sup> i<sup>33</sup> frāx<sup>34</sup> göyōt<sup>34</sup> guft aēy nyāyīšn o li valā<sup>35</sup> kart yehvūnēt<sup>36</sup> mavan<sup>37</sup> Mitr i<sup>38</sup> ruvān<sup>39</sup> i<sup>40</sup> nafšā xūp yaxsenunēt<sup>41</sup> čē<sup>42</sup> amat-aš<sup>43</sup> Mitr<sup>44</sup> madam<sup>45</sup> ruvān i<sup>46</sup> nafšā xūp<sup>47</sup> dāšt yehvūnēt aš hamāk<sup>48</sup> dām i Ōhrmazd xūp dāšt yehvūnēt<sup>49</sup>). namāz<sup>50</sup> o X<sup>51</sup> aršēt<sup>51</sup> i<sup>52</sup> arvadasp<sup>53</sup> (u<sup>54</sup> X<sup>55</sup> aršēt<sup>55</sup> i<sup>56</sup> arvadasp<sup>57</sup> guft<sup>58</sup> aēy nyāyīšn<sup>59</sup> o<sup>60</sup> li valā<sup>61</sup> kart yehvūnēt mavan<sup>62</sup> ranj<sup>63</sup> pavan kār<sup>64</sup> karpak vabidūntan<sup>65</sup> mekad-rūnyēn<sup>66</sup> lā pavan ranj<sup>67</sup> yaxsenunēt mō li-č<sup>68</sup> denā<sup>69</sup> rās i<sup>70</sup> li<sup>71</sup> yaxsenunam<sup>72</sup> yātūnam<sup>73</sup> vaślunam lā pavan ranj<sup>74</sup> yaxsenunam). namāz<sup>75</sup> o<sup>76</sup> Mayā<sup>77</sup> Doīsr i<sup>78</sup> Ōhrmazd dāt (mēnūk<sup>79</sup> Ardvisūr<sup>80</sup> Yazat hučašmūk<sup>81</sup> Doīsr<sup>82</sup> i<sup>83</sup> Ōhrmazd dāt guft aēy nyāyīšn<sup>84</sup> o<sup>85</sup> li<sup>86</sup> valā<sup>87</sup> kart yehvūnēt<sup>88</sup> mavan<sup>89</sup> hamāk<sup>90</sup> dām<sup>91</sup> i<sup>92</sup> Ōhr-mazd pavan hučašmūh madam nikirēt u<sup>93</sup> lič aiš pavan duščašmūh madam lā nikirēt u<sup>94</sup> hixr<sup>95</sup> val mayā<sup>96</sup> lā yedrūnēt<sup>97</sup>). namāz<sup>98</sup> o<sup>99</sup> Tōrā u<sup>100</sup> namāz<sup>101</sup> val<sup>102</sup> Gayōmart<sup>103</sup> (u<sup>104</sup> Tōrā u<sup>105</sup> Gayō-mart<sup>106</sup> guft aēy<sup>107</sup> nyāyīšn<sup>108</sup> min<sup>109</sup> valā<sup>110</sup> šapīr<sup>111</sup> mekad-rūnēm<sup>112</sup> mavan<sup>113</sup> mas bēn kas<sup>114</sup> u kas bēn mas vičir xavūtūnēt<sup>115</sup> kartan amat<sup>116</sup> brāt i<sup>117</sup> kas bēn brāt i<sup>118</sup> mas vinās vabidūnyēn<sup>119</sup> ax<sup>120</sup> i<sup>121</sup> mas ax<sup>122</sup> i<sup>123</sup> kas barā amūrēt). namāz<sup>124</sup> o<sup>125</sup> Zaratuš-t<sup>126</sup> i<sup>127</sup> Spitāmān<sup>128</sup> i<sup>129</sup> ahrav<sup>130</sup> Fravahr<sup>131</sup> (u<sup>132</sup> Zaratuš-t<sup>133</sup> guft<sup>134</sup> aēy<sup>135</sup> nyāyīšn min<sup>136</sup> valā<sup>137</sup> šapīr<sup>138</sup> mekadrunam<sup>139</sup> mavan

At the Havani Gah.

Further the body through Vohuman,<sup>6</sup> Khshathra, and Asha in accordance with [my] desire.

At the Rapithwina Gah.

[Unto] these lights, the highest [light] of the high.

At the Uzayeirina Gah.

At which end<sup>7</sup> Thou [i. e. Ahura Mazda] wilt come with Thy Holy Spirit.

5

**Pahlavi.** Homage unto Ormazd (and Ormazd said 'he will have offered praise unto me—he who [is] the greatest nourisher of the good and the greatest smiter of the wicked).’ Homage unto the Archangels (and the Archangels said 'he will have offered us praise—he who eats in moderation and holds [his possessions] in moderation, and whatsoever is left from the [practice of] moderation, he shall give unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered praise unto me—he who keeps well Mihr unto his own soul; whoso keeps well Mihr unto his own soul, he will have well preserved all creatures of Ormazd).’ Homage unto the swift-horsed Sun (and the swift-horsed Sun said 'he will have offered praise unto me—he who undergoes trouble for meritorious work [but] does not regard it as trouble, since even I come and go in my proper way and do not regard it as [any] trouble).’ Homage unto the Water, the Eye, made by Ormazd (the spiritual Angel Ardisur of good eyes. The Eye made by Ormazd said 'he will have offered praise unto me—he who looks upon all creatures of Ormazd with a good eye and does not look upon any with an evil eye, and does not carry impurity to water).’ Homage unto the Bull and homage unto Gayomard (and the Bull and Gayomard said 'we gladly accept praise from him who knows how to discern between small and great, great and small, [e. g.] when a younger brother does wrong unto an elder brother, the elder brother forgives the younger brother).’ Homage unto Spitama Zartusht of

*pavan denā*<sup>140</sup> *Den i*<sup>141</sup> *šapīr*<sup>142</sup> *Mazdayasn*<sup>143</sup> *vīš*<sup>144</sup> *vēh*<sup>145</sup> *yeka-vimūnēt*<sup>146</sup> *zak*<sup>147</sup> *min Den*<sup>148</sup> *pētāk*<sup>149</sup> *vīš*<sup>150</sup> *mēnēt vīš gōwēt vīš kunēt*<sup>151</sup>). *namāz*<sup>152</sup> *ō*<sup>153</sup> *harvišp*<sup>154</sup> *zak*<sup>155</sup> *i*<sup>156</sup> *ahravān gētīh*<sup>157</sup> *mavan-č*<sup>158</sup> *ait mavan-č yehvānt*<sup>159</sup> *havōd mavan-č*<sup>160</sup> *yehvānd*.<sup>161</sup>

### Bamdat

*šapīr-(am)*<sup>162</sup> *vaxšīnāe*<sup>163</sup> *mēnišn*<sup>164</sup> *X<sup>o</sup>atae*<sup>165</sup> (*aēy-am*<sup>166</sup> *frārōntar mēnišn*<sup>167</sup> *barā vabidūn*<sup>168</sup>). *u*<sup>169</sup> *mavan-č*<sup>170</sup> *ahrākīh (kār u*<sup>171</sup> *karpak*<sup>172</sup> *zyam kart yekavimūnēt*<sup>173</sup>) *nēwakīh-č*<sup>174</sup> *ō*<sup>175</sup> *tan-(am ycha-būn*<sup>176</sup>).

### Nēmroč

*denā-(m)*<sup>177</sup> *ruvān*<sup>178</sup> *ō*<sup>179</sup> *zak*<sup>180</sup> *rōšnīh*<sup>181</sup> *i*<sup>182</sup> *balist*<sup>183</sup> *balēn*<sup>184</sup> (*hand*<sup>185</sup>) (*aēy-am*<sup>186</sup> *ruvān*<sup>187</sup> *barā ō X<sup>o</sup>aršēt pāyak yehamtūnāt*).

### Aspārak

*pavan*<sup>188</sup> *Lak madam*<sup>189</sup> *Awzūnik Mēnūk*<sup>190</sup> *vartišn*<sup>191</sup> *yehamtūnāt (aēy*<sup>192</sup> *bēn samān Ristāxiz mīn*<sup>193</sup> *saritarīh*<sup>194</sup> *ō*<sup>195</sup> *šapīrīh (Tan i*<sup>196</sup> *Pasīn*<sup>197</sup>). *amat*<sup>198</sup> *laxvār ān ham yehamtūnam*<sup>199</sup> *af-am pavan vēnišn Lak arzānik*<sup>200</sup> *barā vabidūn*<sup>201</sup>).

### 5

**Sanskrit.** *namaḥ Svāmine Mahājñāninc. namo Amarebhyo Gurūtarebhyah. namo Mihirāya nivāsitaranyāya. namaḥ Sūryāya tejasvine vegavadaśvāya. namaḥ tebhyo Locanebhyo yāni Svāmino Mahājñāninah. namo Gomūrtiaye (prākṣṛṣṭaye). namo Gaiomardāya (ādyapurūṣāya). namo Jarathuśtrasya Spitamaput-rasya muktātmano Vṛddhaye. namaḥ samagrāyai muktātmanām sṛṣṭaye vartamanānām ca atitānām ca bhaviṣyānām ca.*

### Hāuana

*uttamam vardhaya manah Svāmin (kila me manah sadāc-ritaram kurū) punyāt ca śubham tanoḥ (kila kāryam punyamca yan mayā kṛtam asti tasmāt ca śubham vapuṣi me dehi).*

righteous Guardian Spirit (and Zartusht said 'I well accept homage from him who remains very steadfast in this good Mazdayasnian Religion, and thinks more, speaks more, and does more that which is manifest from the Religion). Homage unto the whole world of the righteous, that is, has been, and will be.

At the morning time.

Further (my) good thought, O Lord (that is, make my thought more straightforward). (Give) also the goodness unto (my) body (for whatever meritorious work is done by me) through righteousness.

At mid-day.

[May] this (soul of mine) [attain] (to that) light which (is) higher than the high (that is, may my soul reach the stage of the Sun).

At the evening time.

Through Thee, O Bountiful Spirit, the change will come (that is, at the time of the Resurrection, from evil to good (the Final Body). Make me worthy of Thy vision, when I return after that [event]).

## 5

**Sanskrit.** Homage unto the Lord of Great Knowledge. Homage unto the Very Venerable Immortal Ones. Homage unto Mihr, the forest-residing. Homage unto the Sun, the brilliant and swift-horsed. Homage unto these two Eyes, that are of the Lord of Great Knowledge. Homage unto the form of the Bull (of the former creation). Homage unto Gayomard (the first man). Homage unto the Guardian Spirit of the righteous Zartusht, son of Spitama. Homage unto the entire creation of the righteous, present and past and future.

Havan.

Further the best mind, O Lord (that is, make my mind more virtuous) and through righteousness the welfare of body (that is, the deed and the merit which have been done by me, even on account of that do thou give welfare unto my body).



*Rapithvin*

*ayam (ātma tasmin) tejasi yat uñcānām uñcam (kila me ātmā Sūryocchrapade prāpnotu).*

*Ujaieirina*

*Tvaya Gurutara Adr̥syarūpin paribhrāmata prāpnoti (nikṣṛtata-yāḥ uttamatām) (tanoh akṣayatām).*

## 5

**Persian.** *namāz ān Hormazd Xudāi (Hormazd guft kih nyāyiš man ōi kardah bēd kih vēh farvartār u badtarān zadārtar). namāz ān Amšāsfandān (Amšāsfandān guft kih nyāyiš mā ōi kardah bēd kih paimānah xurīd u paimānah dārid u harcih az u paimānah ōi vēhān u arzānyān dehid). namāz ān Mihr frāgavyūd (Mihr frāgavyūd guft kih nyāyiš mā ōi kardah bēd kih Mihr ravān xēš xūb dārid). namāz ān Xuršēd rayomand tēz asp rā. namāz ān har dō Cašm Hormazd Xudāi rā. namāz Gāv fardum āfrīdah rā. namāz Gayomard fardum āfrīdah rā. namāz Zartušt Sfantamān ašavān Farohar rā. namāz harvišp ašavān dahišn rā hastān budān bēdān rā.*

*Hāvan*

*bayafsai menišn rā ay Hormazd (ya'nī menišn marā farāz u tēz bakun) az kirfah xūbi tan rā.*

*Rapiθwin*

*in (ravān b-ān) rōšn kih az bāla balatar (ya'nī ravān man bah Xuršēd pāy barasād).*

*Uzirin*

*bah Tu ay Afsān Menu bargaštāgān barasand (az badī bah nekī Tan Pasin).*

Rapithwin.

[May] this (soul) [go] into (that) glory which is higher than the high [lit. high of the high], (that is, may my soul attain to the exalted stage of the Sun).

Uzirin.

Through Thee, O Very Venerable Invisible One, the revolution will come [lit. comes] (from evil to good) (the imperishableness of the body).

5

**Persian.** Homage unto Ormazd, the Lord (Ormazd said 'he will have offered prayer unto me—he who [is] the nourisher of the good and smiter of the more wicked).’ Homage unto the Archangels (the Archangels said 'he will have offered prayer unto us—he who shall eat in moderation and owns in moderation and will give whatever [is left] from moderation unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered prayer unto me—he who keeps Mihr well unto his own soul).’ Homage unto the Sun, the radiant, the swift-horsed. Homage unto those two Eyes of Ormazd, the Lord. Homage unto the first created Bull. Homage unto Gayomard, the first created. Homage unto the Guardian Spirit of Spitman Zartusht, the righteous. Homage unto the entire creation of the righteous, that is, has been, and will be.

Havan.

Further the mind, O Ormazd! (that is, make my mind enlarged and quick) [and] through merit the excellence of body.

Rapithwin.

[May] this (soul) [reach] that light which [is] higher than the high, (that is, may my soul reach the stage of the Sun).

Uzirin.

Through Thee, O Bountiful Spirit, the distressed ones will reach (from evil to good, [in] the Final Body).

## 5

**Gujarati.** *namūc Hormajdne (dādār Hormajde farmāvīū che ke je śakhaś nek lokone tathā parejgārone ghaṇā pāle ane parvaras kare ane burā lokone śajā dīe te śakhaśe goeā māhārī nīaēs kīdhī). namūc Amaśāśpandone (Amaśāśpandoe kahāū che je andāje khāe ane andāje rākhe ane andājā kartā jīādā rehe te cīj nek tathā aśo lokone bakhśēs kare te śakhśe goeā māhārī nīaēs kīdhī). namūc Meher Ijad jangalmā pāśbānī karnārne (Meher Ijade farmāvīū che je māhārī nīaēs tēne kīdhī ke jēne potānā rovān ūpar māeā ane meherbānī rākhi ke te śakhaśe goeā Xudāenī khalak ūpar māeā ane meherbānī rākhi). namūc Khursed tej ghoḍānā sāheḍne (Khursed tej ghoḍānā sāhebe farmāvīūc ke māhārī nīaēs tēne kīdhī ke je śavābnū kām karvāmā ranj ane mehenat kabul kare ane tehene ranj karīne nahī gaṇe ane nek kāmthī pācho nahī haṭe). namūc Hormajdnā (pedā kīdhelā) je Pāṇīnā Casmā che tehene (iāne Arduīsur Bānune). namūc Gāvīodādne namūc Gaīomaradne (Gāvīodād te gācne keheche ke je gācne Khodāetālāe roje avalmā khalaknī ābādānīne vāšte āe duniāmā moklī hatī. Gaīomarad te Khodāetālāe pehelū inśān e duniānī ābādīne vāšte mokaleū hatū tehne keheche ke e tamām inśānāno bāp tathā morabī che e Gaīomaradne Pehlavīmō Gelsāhā tathā Avaštāmā Gaīche tathā Gaīche Marethan keheche. e Gāvīodād tathā Gaīomarade farmāvīūc ke māhārī nīaēs e śakhaśe kīdhī ke je śakhaś potāthī vaḍā ādmīno andājō rākhe ane tehenā martabāne jāne ane nādhlo bhāī potāthī mohitā bhāīno adab rākhe ane kabī jo nādhilā bhāīthī kāī cuk thāī hoe to tcheno vaḍo bhāī mcherbān thāī māf kare). namūc Jartōst Āspantamāunnā aśo Faroharne (Jartōste farmāvīū che je goeā māhārī nīaēs tēne kīdhī je e bhāī Mājdiāšnī Dīn ūpar beśak begumān ane ūstāvār rehe ane je kāī Dīnmā hukam farmāvelo che te paramāne ghaṇū nek vāmāše ane ghaṇū nek bole ane ghaṇū nek kām kare). namūc tamām aśovono ṭolo je hamaṇā che ane thāī gīo ane thāše tehene.*

## 5

**Gujarati.** I do homage unto Ormazd (the creator Ormazd has ordained that the man who protects and nourishes much the good and the pious, and punishes the wicked, that man offers [lit. has offered], as it were, praise unto me). Homage unto the Archangels (the Archangels have said that that man offers, as it were, praise unto me, who eats within measure and keeps [his possessions] within measure, and bestows the thing left in surplus through the practice of moderation, unto the good and the righteous). Homage unto the Angel Mihr, the protector in the forest (the Angel Mihr has ordained that he who offers praise unto me has been loving and kindly to his own soul, since that man has, as it were, been affectionate and kind to God's creation). I do homage unto the Sun, the lord of swift horse (the Sun, the lord of swift horse has ordained that he offers praise unto me who agrees [to undergo] toil and exertion in the performance of meritorious deeds, and does not consider it as toil, and does not fall back from the good deed). I do homage unto that Spring of Water which (is created) by Ormazd (that is, unto the Banu Ardvisur). I do homage unto Gavyodad, I do homage unto Gayomard (Gavyodad is the name of the cow whom the Lord God sent into this world on the first day for the prosperity of creation. That human being is called Gayomard whom the Lord God sent for prosperity of this world, he is the father and head of all mankind; this Gayomard is called *Gelšāhā* in Pahlavi and *Gaiehe* and *Gaiehe Mareðan* in Avestan. This Gavyodad and Gayomard have ordained that that man offers praise unto us who would keep due regard for his elders and acknowledge his position and that the younger brother would respect his elder brother, and in case some fault is done by the younger brother, the elder brother would kindly forgive him). I do homage unto the righteous Guardian Spirit of Spitman Zartusht (Zartusht has ordained that that man offers unto me praise, as it were, who would be without doubt and without hesitation and would remain steadfast in the good Mazdayasnian Religion, and think much good, speak much good and

*Havan*

*e Šāheb (maharī) bhali manāšnīne jīāde kar (iāne ghanī nek kar).  
ane šavābne badle (māhārā) tanane nekī (āp).*

*Rapithwin*

*. e (māhārū rovān) bulandīthi bulandtar rošanimā (iāne Khurshed  
pāeā Behēštmā pohoco).*

*Uzirin*

*e bujorag mīno Hormajd Tū thakī faravū pohoco (iāne rašatāk-  
hejanā vakhatmā burāi šalīne nekīne pohocād).*

## 6

**Avesta.** *Hvarə.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.  
Miθrəm vouru.gaoyaoitīm yazamaide*

*arš.vaçanəhəm vyāxanəm  
hasanra.gaošəm hu-tāštəm  
bačvarə.čašmanəm bərəsantəm  
pərədu.varḍayanəm sšrem  
axʷafnəm jarədurvānəhəm.*

## 6

**Pahlavi.** [ . . . ] *Mitr<sup>1</sup> i<sup>2</sup> fraxʷgōyōt<sup>3</sup> izam<sup>4</sup> i<sup>5</sup> rāst gōwišn<sup>6</sup>  
i<sup>7</sup> hanjamanik<sup>8</sup> hazār<sup>9</sup> gūš<sup>10</sup> ī<sup>11</sup> hūtašit<sup>12</sup> i<sup>13</sup> bəvar čašm i<sup>14</sup>  
buland<sup>15</sup> i<sup>16</sup> pur akās<sup>17</sup> (pavan<sup>18</sup> kār i<sup>19</sup> dēnā<sup>20</sup> u<sup>21</sup> zyaš bən  
xʷēškārīh<sup>22</sup>) u<sup>23</sup> awzār<sup>24</sup> u axʷab<sup>25</sup> (ačy-aš<sup>26</sup> bušāsp<sup>27</sup> lūt<sup>28</sup>) u<sup>29</sup>  
(ayawarīh<sup>30</sup> yedrānišn) jīgār.<sup>31</sup>*

do much good in accordance with that precept which is prescribed by the Religion). I do homage unto the group of all righteous ones, which is, has been, and will be.

At the Havan Gah.

O Lord! promote (my) good thought (that is, make it very good) and (give) goodness unto (my) body in return for [my] merit.

At the Rapithwin Gah.

May this (soul of mine reach) the light which is more exalted than the exalted (that is, the Paradise of the Solar mansion).

At the Uzirin Gah.

O Great Spirit Ormazd! may the final change come through Thee (that is, at the time of Resurrection, removing evil, bring forth goodness).

6

**Avesta.** We sacrifice unto the immortal, radiant, swift-horsed Sun. We sacrifice unto Mihr of wide pastures,

Whose word is true, who is of the assembly,  
Who has a thousand ears, the well-shaped one,  
Who has ten thousand eyes, the exalted one,  
Who has wide knowledge, the helpful one,  
Who sleepeth not, the ever wakeful.<sup>1</sup>

6

**Pahlavi.** [...] I sacrifice unto Mihr of wide pastures, the truth-speaking, of the assembly, of a thousand ears, well-formed, of ten thousand eyes, the exalted one, fully cognizant (in regard to the affairs of the law and in his own function), [possessed of] resources, and sleepless (that is, he has no sleep), and prompt (in rendering help).

## 6

**Sanskrit.** [ . . . ] *Mihiram (maitri-adhipatim) nivāsītāranyam arādhaye satyavācam hañjamanikam sahasrakarṇam (tasya sahasrakarṇatā ca evaṁ kila sahasram Īajdānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca śṛṇu idam ca śṛṇu) sughaṭarūpam daśasahasralocanam (asya daśasahasralocanātā ca evaṁ kila daśasahasram Īajdānām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca paśya idam ca paśya) mahattaram sampūrṇa-vettāram (kāryanyāyānām) sādha-kam anidram baliṣṭhabhujam.*

## 6

**Persian.** [ . . . ] *Mihr sardār maḥabbat rā bāšandah daštahā rā buzurg dāram rāst guftār anjamanī hazār gūš (ya'nī hazār gūšī āncanān kih hazār Isad b-u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bašnav u ān bašnav ān hamah rā dar yak laḥaḡa bašnavad) nek paidā kardah dah hazār cašm (urā dah hazār cašm īn āyīnah ya'nī dah hazār Isad bah u ḥavālah kardah ēstand ēšān pēš Mihr guyand kih īn bah bīn u ān ham bah bīn ān hamah rā dar yak laḥaḡa bah bīnad) bulandtar tamām dānandah (kār 'adil) 'aḡmatī bēdār zur bah bāzu dārad.*

## 6

**Gujarati.** *Khurshed bemarag ane khālēś tej ghoḍānā sāhebne arādhū. Meher Ijad jangalnā pāsbānne arādhū rāṣṭī bolnār anajumanno kārnār hajār kānno sāheb (hajār kānno te Meher Ijadno kalab che. sābab e je e Meher Ijadmo e khubī ane ejmat che ke hajār kāne je vāto nahī sābhī śakhāc te potānā bee kāne sābhīle che. valī lakheche je hajār fareštā Meher Ijadne havāle dādār Hormajde kīdhelā che. te saghlāvo e Meher Ijadne ekkārāgī ekṭā thāine vāto keheche te saghlāvonū tarat sābhī śakheche) nek pedā kīdhelo ane dāś hajār ākhno (dāś hajār ākhno te Meher Ijadno kalab che ke jehene pak Parvardegāre te khubī ane ejmat bakhṣī*

## 6

**Sanskrit.** [. . .] I propitiate Mihr (the lord of friendship) the forest-residing, the truthful, belonging to the assembly, with a thousand ears (his having a thousand ears is even in this manner, that a thousand of the Angels are directed by him and they speak unto Mihr: 'both listen to this and listen to that [lit. this]'), of well-shaped form, of ten thousand eyes (his having ten thousand eyes is even in this manner, that ten thousand of the Angels are directed by him and they speak unto Mihr: 'both look at this and look at that [lit. this]'), the very great, fully cognizant (of acts of justice), efficient, sleepless, [and] with most powerful arms.

## 6

**Persian.** [. . .] I venerate Mihr (the lord of friendship) the forest-residing, the truth-speaker, of the assembly, of a thousand ears (that is, his having a thousand ears is in this manner, that a thousand Angels are waiting upon him; they address Mihr: 'listen to this and listen to that'; he hears them all instantaneously), the well-created, of ten thousand eyes (his having ten thousand eyes is in this manner, that ten thousand Angels are placed under his charge; they address Mihr: 'see this and see that'; he sees them all instantaneously), the more exalted, fully knowing (the acts of justice), the magnificent, wakeful, having strength of arms.

## 6

**Gujarati.** I praise the immortal and pure Sun, the lord of swift horse. I praise the Angel Mihr, the protector in the forest, the speaker of truth, the maker of assembly, the lord of a thousand ears ('of a thousand ears' is the epithet of the Angel Mihr. The reason is this, that there is this virtue and wonderful gift in this Angel Mihr, that he hears with his two ears what cannot be heard by a thousand ears. They also write that the creator Ormazd has a thousand Angels given into his charge. They all at once conjointly speak unto him, he is able to hear them all at once), the well-created and of ten thousand eyes ('of ten thousand eyes')



*che ke daš hajār ākhe karti je cijo dekhī nahī sake te 2 ākhti e Meher Ijad ek lehejāmā joi sakeche) ghano buland ane ghano khabardār tathā ejmatī ane bekhoab (iāne hameše jāgto) jorā-var bājuno.*

## 7

**Avesta.** *Miθrəm vīspanəm dahyunəm  
daiiōhu.paitīm yazamaide  
yim fradaðat Ahurō  
Mazdā xʷarənanəuhastəməm  
mainyavanəm Yazatanəm.  
taē nō jamyāt āvanhe  
Miθra Ahura bərəzanta.  
Hvarə.xšaētəm aməšəm raēm  
aurvat.aspəm yazamaide.*

## 7

**Pahlavi.** *Mitr<sup>1</sup> i<sup>2</sup> harvistin matān<sup>3</sup> dehupat<sup>4</sup> yezbexūnam<sup>5</sup>  
mavan<sup>6</sup> frāz<sup>7</sup> yehabūt<sup>8</sup> Ōhrmazd gadā havdētūm<sup>9</sup> min mēnū-  
kān<sup>10</sup> Yazatān.<sup>11</sup> sak<sup>12</sup> vatō<sup>13</sup> lenō ychamtūnāt pavan<sup>14</sup> ayāwārīk<sup>15</sup>  
Mitr<sup>16</sup> xʷatāe<sup>17</sup> i<sup>18</sup> buland. Xʷaršēt amark rāyōmand<sup>19</sup> arva-  
dasp<sup>20</sup> izan.<sup>21</sup>*

## 7

**Sanskrit.** *Mihirām sarveṣāṃ grāmānāṃ rājānam āradhaye  
yam prādadat Svāmī Mahājñānī śrīmatam adṛśyārūpebhyo Īja-  
debhyaḥ. tad asmākam chi sahāyatāyai Mihira ca Svāmin mahat-  
tara. Sūryam tejasvinam amaram śuddhimantam vegavadaśvam  
ārādhaye.*

## 7

**Persian.** *Mihr tamām šahrān pādīšah rā buzurg dāram ān  
rā kih buland dādah Hormazd Xudāi nūrmand az mēnūān Izadān.  
ān marā rasad bayāri Mihr xudāi mihtar. Xuršēd nūrmand  
bēmarg xālīštār tēz asp rā buzurg dāram.*

is the epithet of the Angel Mihr upon whom the holy Almighty has bestowed that virtue and wonderful gift that this Angel Mihr is able to see those things in an instant with two eyes, which could not be seen with ten thousand eyes), very great and very vigilant, as well as wonderful and sleepless (that is, ever awake).

---

## 7

**Avesta.**

We sacrifice unto Mithra  
 The lord of all countries,  
 Whom Ahura Mazda created<sup>1</sup> the most glorious  
 Of the spiritual Angels.  
 So may there come unto us for aid  
 Both Mithra and Ahura, the two exalted ones.  
 We sacrifice unto the immortal,  
 Radiant, swift-horsed Sun.

## 7

**Pahlavi.** I sacrifice unto Mihr, the lord of all cities, whom Ormazd made most glorious among the spiritual Angels. May he come unto us for help—Mihr, the exalted lord. I sacrifice unto the immortal, radiant, swift-horsed Sun.

## 7

**Sanskrit.** I propitiate Mihr, the king of all villages, whom the Lord of Great Knowledge made most glorious among the invisible Angels. So come to our help, O Mihr, and Thou more than great Lord. I propitiate the brilliant, immortal, bright, swift-horsed Sun.

## 7

**Persian.** I venerate Mihr, the king of all cities, whom the Lord Ormazd made [most] exalted [and] brilliant among the spiritual Angels. May that Mihr, the lord more than great, come unto me for help. I venerate the brilliant, immortal, more than pure, swift-horsed Sun.

## 7

**Gujarati.** (ane) tamām šeherono padśahā Meher Ijadne ārādhū ke jehene Hormajde bijā māno Ijado kartā ghaṇo bujorg nurmand peda kidho. te Meher Ijad buland sāheb māhārī madade pohoco. Khurśed bemarag khālēs tej ghoḍānā khāvandne ārādhū.

## 8

**Avesta.** *Tištrīm drvō.čāšmanəm yazamaide. Tištrīm yazamaide. Tištryaēnyō yazamaide. Tištryō raēvā xʷarənanuhā yazamaide. Vanantəm stārəm Mazda.δātəm yazamaide. Tištrīm stārəm raēvantəm xʷarənanuhantəm yazamaide. Θwāšəm Xʷadātəm yazamaide. Zrvānəm Akaranəm yazamaide. Zrvānəm Darəyō-Xʷadātəm yazamaide. Vātəm spəntəm hūdānhəm yazamaide. razištəm Čistəm Masda.δātəm ašaonīm yazamaide. Daēnəm vanuhīm Masda.yasnīm yazamaide. Padəm xʷastāitīm yazamaide. zaranumantəm sūrəm yazamaide. Saokəntəm Gairīm Masda.δātəm yazamaide.*

## 8

**Pahlavi.** *Tištr<sup>1</sup> drust<sup>2</sup> cašm<sup>3</sup> rā yezbexūnam.<sup>4</sup> Tištr<sup>5</sup> rā<sup>6</sup> izam (ae<sup>7</sup> manāzil i<sup>8</sup> vārān). vārišnik<sup>9</sup> Tištr stār<sup>10</sup> rā izam.<sup>11</sup> Tištr<sup>12</sup> stār<sup>13</sup> rāyōmand<sup>14</sup> gadōmand<sup>15</sup> yezbexūnam.<sup>16</sup> Vanant stār<sup>17</sup> i<sup>18</sup> Ōhrmazd dāt<sup>19</sup> yezbexūnam.<sup>20</sup> Tištr<sup>21</sup> stār<sup>22</sup> i rāyōmand gadōmand<sup>23</sup> izam. Spāš<sup>24</sup> i<sup>25</sup> Xʷadāt<sup>26</sup> yezbexūnam.<sup>27</sup> Zamān<sup>28</sup> i<sup>29</sup> Akanārak<sup>30</sup> izam.<sup>31</sup> Zamān<sup>32</sup> i<sup>33</sup> Dirang<sup>34</sup> Xʷatāe<sup>35</sup> izam.<sup>36</sup> Vāt<sup>37</sup> i<sup>38</sup> awšūnik<sup>39</sup> hūdāk<sup>40</sup> izam.<sup>41</sup> rasistak<sup>42</sup> i<sup>43</sup> Frazānak<sup>44</sup> i<sup>45</sup> Ōhrmazd dāt ahrav izam<sup>46</sup> (aēy<sup>47</sup> Dēn Yazat). Dēn i<sup>48</sup> šapir i<sup>49</sup> Mazdayasn<sup>50</sup> yezbexūnam.<sup>51</sup> Rās<sup>52</sup> i<sup>53</sup> šapir libbemā<sup>54</sup> rawišnīh<sup>55</sup> izam<sup>56</sup> (aēy<sup>57</sup> Rās i Vališt). zarīndōmand awšār rā izam<sup>58</sup> (mavan<sup>59</sup> mayā i<sup>60</sup> šabnam i<sup>61</sup> vahārik<sup>62</sup> min<sup>63</sup> azīr zamāk<sup>64</sup> lalā<sup>65</sup> barā yātūnēt pavan rās<sup>66</sup> i<sup>67</sup> valō). Sōkant Kōf<sup>68</sup> i<sup>69</sup> Ōhrmazd dāt izam.*

## 7

**Gujarati.** I praise the Angel Mihr, the king of all cities, whom Ormazd created greater and more glorious than other spiritual Angels. May that Angel Mihr, the great lord, come for my help. I praise the immortal, pure Sun, the lord of swift horse.

## 8

**Avesta.** We sacrifice unto Tishtrya of sound eyes. We sacrifice unto Tishtrya. We sacrifice unto 'hose attendants' on Tishtrya. We sacrifice unto Tishtrya, the radiant [and] glorious. We sacrifice unto the star Vanant, made by Mazda. We sacrifice unto the star Tishtrya, the radiant [and] glorious. We sacrifice unto the Sky that follows its Own Law. We sacrifice unto the Boundless Time. We sacrifice unto Time, that follows its Own Law for the Long Period. We sacrifice unto the Wind, the holy [and] beneficent. We sacrifice unto Wisdom, the most upright, righteous, made by Mazda. We sacrifice unto the good Mazdayasnian Religion. We sacrifice unto the Path<sup>2</sup> leading to the good state. We sacrifice unto the golden shaft.<sup>3</sup> We sacrifice unto Mount Saokanta, made by Mazda.

## 8

**Pahlavi.** I sacrifice unto Tishtar of sound eyes. I sacrifice unto Tishtar (that is, the constellation of rain). I sacrifice unto the rains of the star Tishtar. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the star Vanant, made by Mazda. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the Sky that follows its Own Law. I sacrifice unto the Boundless Time. I sacrifice unto Time, Lord of Long Duration. I sacrifice unto the Wind, the beneficent and good-giving. I sacrifice unto the most upright Wisdom, made by Ormazd (that is, the Angel Den). I sacrifice unto the good Mazdayasnian Religion. I sacrifice unto the longed-for Path (that is, the Path of Paradise). I sacrifice unto the golden in-

*alat sūrāxdār paidā kardah ast bah ān sūrāx āb tah zamīn bar āsmān bulā šavad u ān az bād zarb xūrdah bahar jā baravad u ān kār rā āb sard bahārī paidā šavad. ān alat sarīn.rā busurg dāram).* Koh Sokant Hormasd paidā kardah rā busurg dāram.

## 8

**Gujarati.** *darūšt cašamno Teštar šetāro che. tenc ārādhū. Teštar (iāne varāsatnā nakhetar) ne ārādhū. Teštarnā varāšvāne arādhū. Teštar šetārānī khālešī tathā nurne ārādhū. Hormajdno pedā kidhelo Vanant šetāro che. tene ārādhū. (Vanant šetāro te ek moṭā šetārānū nām che ke je šetāro Dojakh ūpar mavakal che. dojakhī revāno e šetārānā nurthī āscāš pāmeche). nurmand khāleš Teštar šetārāne ārādhū. Āsamānno Carakh Potānī mele farto che (tenc) ārādhū. Bekenāre Jamānāne ārādhū (Bekenāre Jamāno te Jamānānū nām che ke je dādār Hormajdne tāluk che. kācje te Pedānā karnār Šāhebnū āgāj (te šaru thāvū) ane anjām (te ākher thāvū) koine mālum nathā ke te Šāheb kevār pedā thāco ane kīhāsudhū reheše). Der Khudā Jamānāne ārādhū (Der Khudā Jamāno te varāš 12,000 nā jamānāne keheche ke je jamāno hamnā cāleche). nekino āpnār bujorag Vāā (iāne Guvād Ijad) ne ārādhū. Hormajdno pedā kidhelo rāst dānā (ane) ašo (Dīn Ijad) ne ārādhū. behetar Mājdiāšnī Dinne ārādhū. delpāsand Rāhāne ārādhū (iāne Beheštānā Mārāgne) ārādhū. cjam-iti šunānā nalne ārādhū. Hormajdnā pedā kidhelā Šokant Pāhāgne ārādhū.*

## 9

**Avesta.** *vīspəmča ašavanəm mainyaom Yazatəm yazamaide. vīspəmča ašavanəm gaēdīm Yazatəm yazamaide. haom urvānem yazamaide. havəm Fravāšīm yazamaide. jusa me avanhe*

golden instrument (that is, a golden pipe is constructed from the bottom of the earth over Mount Sokant, the water below the earth rises to the sky through that orifice [lit. hole] and it, being struck by the wind, spreads on all sides, and it is owing to this that the dew is formed. I venerate that golden instrument). I venerate Mount Sokant made by Ormazd.

## 8

**Gujarati.** There is the star Tishtar of sound eyes. I praise him. I praise Tishtar (that is, the constellation of rain). I praise the raining of Tishtar. I praise the purity and glory of the star Tishtar. There is the star Vanant, created by Ormazd. I praise him. (The star Vanant is the name of a great star, that is the vicegerent over Hell. The hellish souls feel alleviation through the glory of this star.) I praise the glorious, pure star Tishtar. I praise the sphere of the Sky, that revolves by Itself. I praise the Boundless Time ('the Boundless Time' is the name of the Time which appertains to the creator Ormazd. Because the beginning (that is, the commencement) and end (that is, the termination) of the Lord Creator is not known to anybody, as to when that Lord originated and how long he will be). I praise Time, the Lord of Long Duration (the period of twelve thousand years, that is the present time, is called 'Time, the Lord of Long Duration'). I praise Vata, the giver of good, the great one (that is, the Angel Vata). I praise the true, wise, (and) righteous (Angel Den) created by Ormazd. I praise the excellent Mazdayasnian Religion. I praise the longed-for Path (that is, the Path of Paradise). I praise the wonderful golden pipe. I praise Mount Sokant created by Ormazd.

## 9

**Avesta.** We sacrifice unto every righteous Angel of the spiritual world. We sacrifice unto every righteous Angel of the material world. We sacrifice unto our own soul. We sacrifice

*Mazda. ašāunqm varuhiš sūrā spantā Fravašayō yazamaide.  
Hvarə.xšaētəm aməšəm raēm aurvaṭ.aspəm yazamaide.*

## 9

**Pahlavi.** *harvisp<sup>1</sup> ahrav<sup>2</sup> Yazat<sup>3</sup> i<sup>4</sup> mēnūk yezbexūnam.<sup>5</sup>  
harvisp<sup>6</sup> ahrav<sup>7</sup> Yazat<sup>8</sup> i<sup>9</sup> gētiḥ<sup>10</sup> yezbexūnam<sup>11</sup> (ac<sup>12</sup> Yazat<sup>13</sup> i<sup>14</sup>  
gētiḥ čigōn<sup>15</sup> Ātaš<sup>16</sup> u Mayā i<sup>17</sup> Ardvišūr<sup>18</sup> u Vāt i<sup>19</sup> awzūnīk<sup>20</sup>  
u X<sup>o</sup>aršēt u Māh u Zamik. denē<sup>21</sup> hamā<sup>22</sup> Yazat i<sup>23</sup> gētiḥōmand  
mavān<sup>24</sup> anšūtān pavan cašm<sup>25</sup> tuvān dīt<sup>26</sup> u sak Yazat<sup>27</sup> i  
mēnūk lū tuvān dīt<sup>28</sup>). ruvān<sup>29</sup> i<sup>30</sup> nafšē<sup>31</sup> rā izam.<sup>31</sup> Fravahr<sup>32</sup>  
i<sup>33</sup> nafšē<sup>34</sup> rā izam.<sup>34</sup> barā<sup>35</sup> yehamtūn ō<sup>36</sup> ayāwārīh<sup>37</sup> i<sup>38</sup> li<sup>39</sup> Ōhr-  
mazd. ahravān šapīrān<sup>40</sup> awzārān<sup>41</sup> awzūnīkān<sup>42</sup> Fravahr<sup>43</sup>  
izam.<sup>44</sup> X<sup>o</sup>aršēt i<sup>45</sup> amark<sup>46</sup> rāyōmand<sup>47</sup> arvadašp<sup>48</sup> izam.<sup>49</sup>*

## 9

**Sanskrit.** *samagraṇi ca puṇyātmakam paralokacāriṇam Īj-  
dagaṇam ārādhaye. samagraṇi ca puṇyātmakam prthivīcāriṇam  
Ījīdagaṇam ārādhaye. svīyam ātmānam ārādhaye. svīyāni  
Vṛddhīm ārādhaye. cū me sahāyatāyāi Mahājñānin . . . Sūryam  
tejasvinam amaram śuddhimantam vegavadaśvaṇ ārādhaye.*

## 9

**Persian.** *tamām ašavān menō bāšandagān Izadān rā buzurg  
dāram. tamām ašavān bāšandagān gētiān Izadān rā buzurg  
dāram. ravān xēš rā buzurg dāram. Farohar xēš rā buzurg  
dāram. baras marā bayārī ay Hormazd. Farohar ašavān vēhān  
'ačmat dārandagān afsūnyān rā buzurg dāram. Xuršēd bēmarǵ  
nūrmand tēs asp rā buzurg dāram.*

## 9

**Gujarati.** *te jehānnā tamām ašo Ijadone ārādhū. e jehānnā  
tamām ašo Ijadone ārādhū. (e jehānnā tamām ašo Ijado te Āftāb  
Māhatāb Āvā Arduišur tathā Ātašne keheche. vaḥ e duniāmā je*

unto our own Guardian Spirit. Come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto the immortal, radiant, swift-horsed Sun.

## 9

**Pahlavi.** I sacrifice unto all the spiritual Angels. I sacrifice unto all the corporeal Angels (that is, the corporeal Angels [are] such as Fire, the Waters of Ardrisur, the Beneficent Wind, the Sun, the Moon, and the Earth. All these are the corporeal Angels, whom man can see with his eyes; and the spiritual Angels cannot be seen). I sacrifice unto my own soul. I sacrifice unto my own Guardian Spirit. Come to my help, O Ormazd! I sacrifice unto the good, ancient, beneficent Guardian Spirits of the righteous. I sacrifice unto the immortal, radiant, swift-horsed Sun.

## 9

**Sanskrit.** I propitiate the entire group of the righteous Angels that move in the world beyond. And I propitiate the entire group of the righteous Angels moving on the earth. I propitiate my own soul. I propitiate my own Guardian Spirit. Come to my help, Thou of Great Knowledge. . . . I propitiate the brilliant, immortal, bright, swift-horsed Sun.

## 9

**Persian.** I venerate all righteous spiritual Angels. I venerate all righteous corporeal Angels. I venerate my own soul. I venerate my own Guardian Spirit. Come unto me for help, O Ormazd! I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate the immortal, brilliant, swift-horsed Sun.

## 9

**Gujarati.** I praise all righteous Angels of yonder world. I praise all righteous Angels of this world. (The Sun, Moon, Aban Ardrisur, and Fire—all these are called the righteous



*je adamio nek kāmā karnār che tevonnebī e dunānā Fareštā keheche). potānā rovāne ārādhū . . . pohoc māhārī iārīe e Hormajd. behetar jiādatīnā karnār ašo Faroharone ārādhū. Khuršed bemarag khālēs tej ghoḍānā sāhebne ārādhū.*

## IO

**Avesta.** *fravarāne . . . Ahura.tkaēšō. [Gāh.] Hvarə.xšaētahe aməšahe raēvahe aurvaṭ.aspahe xšnaoθra . . . frasastayaēča. yaḍā Ahu vairyo . . . viḍvā mraotū.*

## IO

**Pahlavi.** *franāmam . . . Ōhrmazd Datistān. [Gāh.] X<sup>a</sup>aršēt<sup>1</sup> i<sup>2</sup> amark rāyōmand arvadasp pavan šnāyēnītārīh . . . fraē afrīnakanīh. ēīgōn Ahu kāmāk . . . dānišnūk yemalelūnam.*

## IO

**Sanskrit.** *prabravāmi . . . Hormijdanyāyavatīm. [Gāh.] Sāryasya tejasvīno 'marasya śuddhimato vegavadaśvasya ānandanāya . . . prakāśanāya. yathā Svāminah kāmah . . . vijñāya bravāmi.*

## IO

**Persian.** *baxānam . . . Hormazd 'Adl. [Gāh.] Xuršed bēmarḡ nūrmand tēs asp rā xušnūd kunam . . . āškār kunam. cān murād Xuddāi . . . bah bulandīh marā baḡnī.*

## IO

**Gujarati.** *bujoragūthū paḍhū . . . Hormajdno hokam. [Gāh.] Khuršed bemarag khālēs tej ghoḍānā khāvandne khushāl karvāne*

Angels of this world. Again, those men are likewise called the Angels of this world, who are the doers of good deeds in this world). I praise my own soul. . . . Come unto me for help, O Ormazd! I praise the excellent, wonderful, beneficent, righteous Guardian Spirits. I praise the immortal, pure Sun, the lord of swift horse.

---

10

**Avesta.** I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the immortal, radiant, swift-horsed Sun. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

**Pahlavi.** I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of the immortal, radiant, swift-horsed Sun. Thus through generosity . . . I speak with knowledge.

10

**Sanskrit.** I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . manifestation of the bright, immortal, brilliant, swift-horsed Sun. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

10

**Persian.** I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] I propitiate . . . manifest unto the immortal, bright, swift-horsed Sun. As is the desire of the Lord . . . speak unto me loudly.

10

**Gujarati.** I recite with exaltation . . . of the commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the immortal, pure Sun, the

*vāste . . . māshur karū. je māsāle Hormajdān khāes . . . e raveše khabar kahūc.*

## II

**Avesta.** *Hvarə.xšaētəm aməšəm raēm  
aurvaṭ.aspəm yazamaide.*

*āaṭ yaṭ Hvarə raoxšne tāpayeiti āaṭ yaṭ Hvarə raočō tāpayeiti hiš-  
tanti mainyavānhō Yazatānhō satəmča hazarəmča. taṭ x<sup>o</sup>arəno  
hanbarayeinti. taṭ x<sup>o</sup>arəno nipārayeinti. taṭ x<sup>o</sup>arəno baxšanti zəm  
paiti Ahura.datəm frādatiča ašahe gaēdā frādatiča ašahe tamye  
frādatiča Hvarə yat aməšəm raēm aurvaṭ.aspəm.*

## II

**Pahlavi.** *X<sup>o</sup>aršēt<sup>1</sup> amark rāyōmand<sup>2</sup> arvadasp<sup>3</sup> yezbexūnam.<sup>4</sup>  
adīn<sup>6</sup> amat<sup>6</sup> X<sup>o</sup>aršēt<sup>7</sup> rōšn<sup>8</sup> tāpēt<sup>9</sup> (aēγ<sup>10</sup> lālā yātūnēt). adīn<sup>11</sup>  
amat<sup>12</sup> X<sup>o</sup>aršēt<sup>13</sup> rōšn<sup>14</sup> tāpēt (xadūinak<sup>15</sup>) yekavimūnd<sup>16</sup> mēnūk<sup>17</sup>  
Yazat<sup>18</sup> satakānak<sup>19</sup> u<sup>20</sup> hasārkanak.<sup>21</sup> ētōn<sup>22</sup> zak<sup>23</sup> gadā ham<sup>24</sup>  
yedrūd<sup>25</sup> (val ae<sup>26</sup> jivāk) u<sup>27</sup> zak<sup>28</sup> gadā burā<sup>29</sup> rānūd<sup>30</sup>  
(pavan<sup>31</sup> ēvakartakīh) u<sup>32</sup> zak<sup>33</sup> gadā xelkūd<sup>34</sup> pavan samāk  
madam<sup>35</sup> i<sup>36</sup> Ōhrmazd dāt pavan<sup>37</sup> frādahišnīh<sup>38</sup> zak i<sup>39</sup> ahrākīh<sup>40</sup>  
gēhān<sup>41</sup> pavan frādahišnīh<sup>42</sup> zak<sup>43</sup> i<sup>44</sup> ahrākīh<sup>45</sup> tan (aēγ<sup>46</sup> vad<sup>47</sup>  
barā awšāyāt<sup>48</sup>) pavan<sup>49</sup> frādahišnīh<sup>50</sup> X<sup>o</sup>aršēt mavan<sup>51</sup> amark  
rāyōmand<sup>52</sup> arvadasp.<sup>53</sup>*

## II

**Sanskrit.** *Sūryam tejasvinam amaram buddhimantam vega-  
vadaśvam āradhaye. tato yat Sūryaḥ rociṣmān tapate (kila  
urdhvam eti) yat Sūryasya pariveśaḥ tapate tiṣṭhanti adṛśyāḥ  
Īajdaḥ śatadhā ca sahasradhā ca. tataḥ śriyam sammelayanti  
(ekatra). tataḥ śriyam pracālayanti (vā ekahelayā). tataḥ śriyam  
varṣanti jagatyām upari Alurmijdadattāyām (Svāminirmūṭāyām)  
vṛddhidatyā ca puṇyatmakāyāḥ pṛthivīvibhūteḥ vṛddhidatyā ca*

lord of swift horse. As is the desire of Ormazd . . . so I announce.

## II

**Avesta.** We sacrifice unto the immortal  
Radiant, swift-horsed Sun.

When the Sun warms with its light, when the sun-light gives warmth, there stand the spiritual Angels, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by Ahura, with the furtherance of the world of righteousness, with the furtherance of the material existence of righteousness, with the furtherance<sup>1</sup> of the Sun that [is] immortal, radiant, swift-horsed.

## II

**Pahlavi.** I sacrifice unto the immortal, radiant, swift-horsed Sun. At the time when the Sun shines bright (that is, comes high up), at the time when the Sun shines bright (in that manner) there stand the spiritual Angels, a hundredfold and a thousandfold. They bring together that glory (in one place) and they (all together) spread abroad that glory and they bestow that glory upon the earth given by Ormazd for the furtherance of the world of righteousness, for the furtherance of the material existence of righteousness (so that it may increase), for the furtherance of the Sun that is immortal, radiant, swift-horsed.

## II

**Sanskrit.** I appropriate the brilliant, immortal, bright, swift-horsed Sun. At the time when the bright Sun shines (that is, comes high up), when the orb of the Sun shines, there stand at hand the invisible Angels, a hundredfold and a thousandfold. Then they bring together the glory (in one place). Then they set the glory in motion (verily, all at once). Then they shower down the glory upon the earth given by Ormazd (created by

*punyātmakānām śarīrīnām vṛddhidātyā ca Sūryasya yāḥ amarah  
śuddhimān vegavadaśvāḥ.*

## II

**Persian.** *Xuršed bē marg nūrmand tēz asp rā buzurg dāram.  
ān zamān kih Xuršed rōšan tābēd (ya'ni bālā āyad) ān zamān kih  
Xuršed nūr tābēd hastand mēnūyān Izadān sadakān hazārakān.  
ēšan nūr baxšand (yakbār). ēšan nūr ravāj dahand (yakbārak).  
ēšan nūr babār and bar zamān Hormazd dād zyādah dādan xūbi  
in jahān ān čih bā kirfah bāšad zyādah tanumand kirfahgarān  
zyādah dādan Xuršed kih bē marg xālīš tēz asp bāšad.*

## II

**Gujarati.** *Khuršed bēmarag khālēs tej ghoḍāno śāhebne ārādhū.  
je vakhat rošan Khuršed tapec jēvāre rošan Khuršednū nur tapec  
tevāre mīno Ijado soogaṇā tathā hajārgaṇā e duniānī āsōinī varad-  
hīne vāšte ane tannī pākīnī varadhīne vāšte Khuršed bēmarag  
khālēs je tej ghoḍāno śāheb che tem jīādātīne vāšte (Khuršednū  
śāthe) ūbhā rchec ane te tamām nurne ekthā lai jāec tamām  
nurne calāvec ane te tamām nurne Hormajdnū pedā kīdheli jamūn  
ūpar bakhšec.*

## 12

**Avesta.** *aat yaḥ Hvarə uzuxšyeiti bvaḥ zəm Ahura.ḍātəm  
yaoḥdādrəm apəm tačintəm yaoḥdādrəm apəm xayanəm yaoḥ-  
dādrəm apəm zrayanəm yaoḥdādrəm apəm arəmaštəm yaoḥ-  
dādrəm. bvaḥ dāma ašava yaoḥdādrəm yā hēnti Spəntahe  
Mainyōuš.*

the Lord), both with a [consequent] furthering of the prosperity of the world of righteousness, and with a furthering of the righteous corporeal beings, and with a furthering of the Sun who [is] immortal, bright, [and] swift-horsed.

## II

**Persian.** I venerate the immortal, brilliant, swift-horsed Sun. At the time when the bright Sun shines (that is, rises), at the time when the light of the Sun shines, there appear the spiritual Angels by hundreds and by thousands. They at once distribute the light. They at once spread abroad the light. They bestow the light on the earth made by Ormazd, in order to give furtherance to the goodness of this world that is possessed of merit, in order to give furtherance to the meritorious corporeal beings, [and] in order to give furtherance to the Sun that is immortal, pure, [and] swift-horsed.

## II

**Gujarati.** I praise the immortal, pure Sun, the lord of swift horse. At the time when the bright Sun shines, at the time when the light of the bright Sun shines, there stand the spiritual Angels, a hundredfold and a thousandfold, for the increase of the righteousness of this world, and for the increase of the purity of body, for the increase of the immortal, pure Sun that is the lord of swift horse; they stand (with the Sun) and they collect all the light, they spread all the light and bestow all that light upon the earth created by Ormazd.

## 12

**Avesta.** When the Sun rises up, purification<sup>1</sup> comes unto the earth made by Ahura, purification unto the flowing waters, purification unto the waters of the wells, purification unto the water of the seas, purification unto the water that is standing. Purification comes unto the righteous creation, which is of the Holy Spirit.

## 12

**Pahlavi.** *adīn amat<sup>1</sup> X<sup>o</sup>aršēt<sup>2</sup> lālā awzāyēt<sup>3</sup> (aēy<sup>4</sup> lālā yātū-  
nēt<sup>5</sup>) yelwūnēt<sup>6</sup> zamīk<sup>7</sup> Ōhrmazd dāt yōždāsr<sup>8</sup> (min zak<sup>9</sup> ahōk-  
ēnišn zyaš<sup>10</sup> pavan šap<sup>11</sup> Šēdā<sup>12</sup> madam<sup>13</sup> gōmīxt<sup>14</sup>) mayā<sup>15</sup> i<sup>16</sup>  
tačāk<sup>17</sup> yōždāsr<sup>18</sup> mayā i<sup>19</sup> xānīk<sup>20</sup> yōždāsr<sup>21</sup> mayā i<sup>22</sup> zray<sup>23</sup>  
yōždāsr mayā i<sup>24</sup> armēšt<sup>25</sup> yōždāsr. yelwūnēt<sup>26</sup> dām i<sup>27</sup> ahrav<sup>28</sup>  
yōždāsr mavan havōd Spēnāk Mēnūk<sup>29</sup> (aēy<sup>30</sup> valō<sup>31</sup> nafšō  
havōd).*

## 12

**Sanskrit.** *tato yat Sūryaḥ ūrdhvam ārohati bhavati pṛthivī  
Hōrmījdadattā pavitratarā (tasmāt kutsitāt [kuthitāt] yat rātrau  
Devāḥ upari kṣipanti) udakam pravāhāṇām pavitratarām udakam  
kūpakāṇām pavitratarām udakam samudrāṇām pavitratarām uda-  
kam sthāvarāṇām pavitratarām (taḍāgādīnām ca). bhavati śṛṣṭiḥ  
punyātmakā pavitratarā yā asti Gurutarasya Adṛśyamūrteḥ  
Svāmīnaḥ.*

## 12

**Persian.** *ān zamān kih Xuršēd balā āyad bāšad zamīn Hor-  
mazd āfrīdah pāktar (az ān palidī kih Divān dar šab andāzand)  
āb kārczahā pāk šavad āb cāhā pāk šavad āb daryāhā pāk  
šavad āb ēstādah (tālābhā) pāk gardad. bāšad paīdāiš nēk pāk kih  
hast ān Buzurgtar Mēnū Xudāi.*

## 12

**Gujarati.** *ane jēvāre rošan Khuršēd bulandīmā ūcō āvec tevāre  
Hormajdnā pedā kidheli jamin (Devo jē rātne vakhat palidī nākhēc  
tethī) pāk thāēc kārānjanā pānī pāk thāēc kuvānā pānī pāk thāēc  
dārīanā pānī pāk thāēc talāvūnā pānī pāk thāēc. ane bujorag mīno  
(Hormajd) nī je aśo pcdāēs che te pāk thāēc.*

## 12

**Pahlavi.** At the time when the Sun rises (that is, comes high up), pure becomes the earth made by Ormazd (from that defilement which the Demons mix up with it during the night), pure the flowing waters, pure the water of the springs, pure the waters of the seas, pure the stagnant waters. Pure become the righteous creation, which is of the Holy Spirit (that is, which is his own).

## 12

**Sanskrit.** At the time when the Sun rises high up, purer becomes the earth made by Ormazd (from that defilement which the Demons cast upon [it] during the night), purer the water of the streams, purer the water of the wells, purer the water of the oceans, purer the water of the standing (ponds and so forth). Purer becomes the righteous creation, which is of the Great Invisible Lord.

## 12

**Persian.** At the time when the Sun rises, more than pure becomes the earth created by Ormazd (from that defilement which the Demons throw upon [it] during the night), pure becomes the water of the canals, pure becomes the water of the wells, pure becomes the water of the oceans, pure becomes the standing water (of the ponds). Pure becomes the good creation, which is of the more than Great Spiritual Lord.

## 12

**Gujarati.** And when the bright Sun comes high up, pure becomes the earth created by Ormazd (from the defilement which the Demons throw during the night), pure become the waters of the fountains, pure become the waters of the wells, pure become the waters of the oceans, pure become the waters of the ponds. And pure becomes the righteous creation, which is of the Great Spirit (Ormazd).



## 13

**Avesta.** *yeidi zi Hvarə nōit usuxšyeiti ada Daēva vispā mərən-činti yā hanti haptō.karšvōhva. navačīs mainyava Yazata anhava astvainti paitidrəm nōit paitištəm vīdēnti.*

## 13

**Pahlavi.** *mā<sup>1</sup> amat<sup>2</sup> X<sup>3</sup> aršēt<sup>3</sup> lā<sup>4</sup> lālā vaxšāe<sup>5</sup> (ačy<sup>6</sup> hambūn-č<sup>7</sup> zamān<sup>8</sup> ariktar<sup>9</sup> yātūnāe<sup>10</sup>) adīn<sup>11</sup> Šēdā<sup>12</sup> harvisp<sup>13</sup> murrčēnd<sup>14</sup> mavan havd<sup>15</sup> pavan<sup>16</sup> haft<sup>17</sup> kišvar.<sup>18</sup> lā aīš mēnūk Yazat ax<sup>19</sup> i<sup>19</sup> astōmand madam<sup>20</sup> dārišnīh<sup>21</sup> u<sup>22</sup> madam<sup>23</sup> čstišnīh<sup>24</sup> xaditūnāe (lā-č-šān<sup>25</sup> mekadrūnqnd<sup>26</sup> amat-č-šān<sup>27</sup> mekadrūnqnd<sup>28</sup> hič-šān<sup>29</sup> dāštan<sup>30</sup> lā tuvan havdē.<sup>31</sup>).*

## 13

**Sanskrit.** *yato yadi Sūryaḥ no ūrdhvam udeti (kila kiyaṇmātram api kālaṁ ced vilambayati) tato Devāḥ sarvāṇāpi vināśayanti yāni santi sapta dvīpāni. na kecana śūnyacāriṇo Ījādāḥ bhuvanaśya sṛṣṭimataḥ uparidhāraṇāyāi na ca uparisthitaye dṛśyante (kila te na pratikurvanti. atha kecit pratikurvanti te ca na dhartum śaktā bhavanti).*

## 13

**Persian.** *cirā agar Xuršēd na bālā āyad (ya'nī agar andak zamān ham tā'xīr kunad) pas Divān tamām haft kišvar zamān tabāh kunand. na hič kas mēnū bāšandagān Izadān jahān stj-mand nigāh dāštan rā didak mišavad (ya'nī qabūl kunand. u agar kaš qabūl kunad az u bardāšt na šavad).*

## 13

**Gujarati.** *agarjo Khuršed bulandimā ūncā nahī āve to tchej velā tāmām je hapta kešvar jamūn che tchene Devo kharāb kare. nahī koi mīno Ijado (Khuršed vagere) e duniāne kām ane negāhā rākhrī kabul kare (agarjo kabul kare to tethī bardāšt nahī thāī šake.)*

## 13

**Avesta.** If indeed the Sun were not to rise, then the Demons would kill all things that are in the seven regions. Not at all would the spiritual Angels find support<sup>1</sup> and stability in the material world.

## 13

**Pahlavi.** Since if the Sun were not to rise high up (that is, if he delays even for a little time) then the Demons would destroy all things that are in the seven regions. None of the spiritual Angels would be seen upholding and upholding the corporeal world. (None would even accept [to do] so, but even if they did accept, none whatsoever would be able to uphold it).

## 13

**Sanskrit.** Since if the Sun were not to rise high up (that is, if [he] were to delay even for a little time) then the Demons would destroy absolutely all the seven regions. Neither would any Angels moving in the void be seen for the upholding nor for the upkeeping of the world with its creation (that is, they would not undertake it. In case some should undertake it, they would certainly be unable to maintain it).

## 13

**Persian.** Since if the Sun were not to rise (that is, if he delays just for a little time) then the Demons would destroy all the seven regions. None of the spiritual Angels would be seen for the preservation of the perishable world (that is, they would [not] undertake it. But if some one should undertake it, it would not be sustained by him).

## 13

**Gujarati.** If the Sun were not to rise high up, the Demons would at once destroy all the seven regions. None of the spiritual Angels (Sun and so forth) would undertake to preserve and protect this world; (if they did undertake it, they could not sustain it).

## 14

**Avesta.** *yō yazaite Hvarə yaŋ amašəm raēm aurvaŋ.aspəm  
paitištātē tamarəhəm paitištātē tamasčidranəm Daēvanəm paitištātē  
tāyunəmča hazasənəmča paitištātē yātunəmča pairikanəmča  
paitištātē idyejanəhō maršaonale*

\*  
*yazaite Ahurəm Mazdəm*

*yazaite Aməšə Spəntə*

*yazaite haom urvānəm.*

*xšnāvayeiti vīspe mainyavača Yazata gaēdyāča yō yazaite Hvarə  
yaŋ amašəm raēm aurvaŋ.aspəm.*

## 14

**Pahlavi.** *mavan 1zēt<sup>1</sup> X<sup>a</sup>aršēt<sup>2</sup> i<sup>3</sup> amark i<sup>4</sup> rāyōmand<sup>5</sup> i<sup>6</sup>  
arvadasp<sup>7</sup> pavan<sup>8</sup> apāč<sup>9</sup> ēstišnīh<sup>10</sup> i<sup>11</sup> tamīkān<sup>12</sup> pavan apāč<sup>13</sup>  
ēstišnīh<sup>14</sup> i<sup>15</sup> tam tōxmākān<sup>16</sup> Šēdān<sup>17</sup> pavan apāč<sup>18</sup> ēstišnīh<sup>19</sup> i<sup>20</sup>  
dušdān u<sup>21</sup> staxmakān<sup>22</sup> pavan<sup>23</sup> apāč<sup>24</sup> ēstišnīh<sup>25</sup> i<sup>26</sup> yātūkān u<sup>27</sup>  
parīkān pavan apāč<sup>28</sup> ēstišnīh<sup>29</sup> i<sup>30</sup> sčš<sup>31</sup> i<sup>32</sup> nihān<sup>33</sup> rawišn<sup>34</sup>  
af-aš<sup>35</sup> yezbexūnt<sup>36</sup> yehvūnēt<sup>37</sup> Ōhrmasd af-aš<sup>38</sup> yezbexūnt<sup>39</sup>  
Amahraspandān<sup>40</sup> af-aš<sup>41</sup> yezbexūnt<sup>42</sup> zak i<sup>43</sup> nafšō<sup>44</sup> ruvān  
af-aš<sup>45</sup> šnāyēnēt yehvūnēt harvisp<sup>46</sup> mavan<sup>47</sup> havōd<sup>48</sup> mēnūk<sup>49</sup>  
Yazat u<sup>50</sup> mavan<sup>51</sup> gētīk.<sup>52</sup>*

## 14

**Sanskrit.** *yaḥ āraḍhayati Sūryam amaraṁ buddhimantaṁ  
vegavadaśvam anyathā-sthityā timiraudhānāṁ vinā-sthityā tamo-  
bijānāṁ Devānāṁ vinā-sthityā caurāṇāṁ ca balātkārīṇāṁ ca  
vinā-sthityā śākinīnāṁ ca Mahārākṣasīnāṁ ca vinā-sthityā mṛtyoḥ  
guptacārīnaḥ sa āraḍhayati Svāminam Mahājñānīnaṁ sa āraḍ-  
hayati Amarān Gurutarān (kila saptamūrtiḥ Svāminah) sa āraḍ-  
hayati svīyam ātmānaṁ sa sanmānayati samagrān śūnyacārīnaśca  
Ījḍān pṛthivīcārīnaśca.*

## 14

**Avesta.** Whoso sacrifices unto the Sun that is immortal, radiant, [and] swift-horsed, in order to withstand darkness, to withstand the Demons, the progeny of darkness, to withstand the thieves and robbers, to withstand the sorcerers and the enchantresses, to withstand death that creepeth on,

He sacrifices unto Ahura Mazda,  
He sacrifices unto the Archangels,  
He sacrifices unto his own soul.

He propitiates all heavenly and earthly Angels, who sacrifices unto the Sun that is immortal, radiant, swift-horsed.

## 14

**Pahlavi.** Whoso sacrifices unto the immortal, radiant, and swift-horsed Sun in order to withstand darkness, in order to withstand the Demons, the progeny of darkness, in order to withstand the thieves and tyrants, in order to withstand the sorcerers and the fairies, in order to withstand destruction coming secretly—he has sacrificed unto Ormazd, he has sacrificed unto the Archangels, he has sacrificed unto his own soul, he has sacrificed unto all the Angels that are spiritual and unto those that are corporeal.

## 14

**Sanskrit.** Whoso propitiates the immortal, bright, swift-horsed Sun, for withstanding the host of darkness, for resisting the Demons who are the progeny of darkness, for withstanding the thieves and doers of violence, for withstanding the fairies and Arch-female-demons, and for withstanding death, secretly-moving—he propitiates the Lord, who has Great Knowledge, he propitiates the very Venerable Immortal Ones (that is, the seven forms of the Lord), he propitiates his own soul, he honors all the Angels that move in the void and move on earth.

## 14

**Persian.** *har kih buzurg dārad Xuršēd kih bēmarg nūrmand  
tez asp ast bāz dāstan tārikī rā bāz dāstan tārikī tuxm Divān rā  
bāz dāstan Divān u duzdān u rāhsanān rā bāz dāstan jādavān u  
pariān rā bāz dāstan marg nihān āyandah rā u buzurg dāstah  
Hormazd rā u buzurg dāstah Amšāsfandān rā u buzurg dāstah  
ravān xūd rā u xušnūd kardah tamām Isadān mēnūān u tamām  
Izadān gētiān rā.*

## 14

**Gujarati.** *je koi ke Khurshed bemarag khāleš tej ghoḍānā  
sāhebne ārādhe tethi pāchū rche (iāne dur thāe) andhārū (ane)  
andhārī tokhamnā (iāne dojakhī) Devo dur thāe ane coro ane  
vātpādā dur thāe jādugaro tathā pario dur thāe ane chupīū āvnār  
mohot dur thāe. jēne ārādheo Khuršēdne teṇe ārādheo Hor-  
mazdane teṇe ārādheā Amšāšpandone teṇe ārādheū potānā  
rovānne ane teṇe te jehānnā tathā e jehānnā tamām Ijadone  
khuśhāl kidhā.*

## 15

**Avesta.** *yasāi Miθrəm vouru.gaoyaoitīm hazarə.gaošəm bač-  
varə.čāšmanəm.*

*yasāi vaxrəm hunivixtəm  
kamərəde paiti Daēvanəm  
Miθrō yō vouru.gaoyaoitiš.*

*yasāi haxəδrəmča yaŋ asti haxəδranəm vahistəm antarə Mānhamča  
Hvarəča.*

## 15

**Pahlavi.** *mavan<sup>1</sup> yezbexūnt<sup>2</sup> X<sup>o</sup>aršēt<sup>3</sup> i<sup>4</sup> amark i<sup>5</sup> rāyōmand<sup>6</sup>  
i<sup>7</sup> arvadašp<sup>8</sup> aš<sup>9</sup> yezbexūnt<sup>10</sup> Miθr i<sup>11</sup> frāx<sup>o</sup>gōyōt<sup>12</sup> i<sup>13</sup> hazār<sup>14</sup> gōš  
i<sup>15</sup> bəvar čāšm<sup>16</sup> (af-aš<sup>17</sup> frāx<sup>o</sup>gōyōtiš<sup>18</sup> ac<sup>19</sup> ačy amat<sup>20</sup> evatak<sup>21</sup>  
pavan<sup>22</sup> dašt<sup>23</sup> šayet<sup>24</sup> yatūntan u<sup>25</sup> vaxlūntan<sup>26</sup> pavan rās i Miθr*

## 14

**Persian.** Whoso venerates the Sun that [is] immortal, brilliant, swift-horsed, to hold back the darkness, to hold back the Demons of the progeny of darkness, to hold back the Demons, the thieves and robbers, to hold back the sorcerers and fairies, to hold back death, secretly-approaching—he venerates Ormazd, he venerates the Archangels, he venerates his own soul, he rejoices all the spiritual Angels and all the corporeal Angels.

## 14

**Gujarati.** Whoso praises the immortal, radiant, swift-horsed Sun, far from him become (that is, disappears) the darkness, (and) there disappear the Demons of the progeny of darkness (that is, hellish), and there disappear the thieves and robbers, there disappear the sorcerers and fairies, and there disappears the secretly approaching death. Whoso praises the Sun, he praises Ormazd, he praises the Archangels, he praises his own soul, and he propitiates all the Angels of this and the next world.

## 15

**Avesta.** I shall sacrifice<sup>1</sup> unto Mithra, the lord of wide pastures, who has a thousand ears,<sup>2</sup> ten thousand eyes.

I shall sacrifice unto his mace, well aimed<sup>3</sup>  
Against the skulls of the Demons—  
Mithra, the lord of wide pastures.

And I shall sacrifice unto that friendship,<sup>4</sup> which is the best of friendships, [namely] that between the Moon and the Sun.

## 15

**Pahlavi.** Whoso sacrifices unto the immortal, radiant, swift-horsed Sun, he sacrifices unto Mihr of wide pastures, of a thousand ears, ten thousand eyes (his being of wide pastures is this, that coming and going alone in the forest is owing to Mihr; his

af-aš<sup>27</sup> hazār<sup>28</sup> gōših<sup>29</sup> hanā<sup>30</sup> aēy-aš<sup>31</sup> hazār<sup>32</sup> Yazat levatā<sup>33</sup>  
 gōmārt<sup>34</sup> yekavīmūd<sup>35</sup> mavan ō<sup>36</sup> Mitr<sup>37</sup> yemalelūd<sup>38</sup> aēy<sup>39</sup>  
 denā-č<sup>40</sup> vašmamūn<sup>41</sup> u<sup>42</sup> zak-č<sup>43</sup> vašmamūn<sup>44</sup> Mitr<sup>45</sup> min talin  
 gōš hamāk<sup>46</sup> vašmamūnēt<sup>47</sup> af-aš<sup>48</sup> bēvar čašmih<sup>49</sup> hanā<sup>50</sup> aēy-aš<sup>51</sup>  
 bēvar Yazat levatā<sup>52</sup> gōmārt<sup>53</sup> yekavīmūd<sup>54</sup> mavan ō<sup>55</sup> Mitr<sup>56</sup>  
 yemalelūd aēy denā-č<sup>57</sup> xaditūn<sup>58</sup> u<sup>59</sup> zak-č<sup>60</sup> xaditūn<sup>61</sup> Mitr<sup>62</sup>  
 min talin čašm hamāk<sup>63</sup> xaditūnēt<sup>64</sup> hanā<sup>65</sup> rāe hazār gōš u bēvar  
 čašm guft yekavīmūnēt) af-aš<sup>66</sup> yezbexūnt<sup>67</sup> vašr<sup>68</sup> i hunixām  
 pavan kamār<sup>69</sup> madam i<sup>70</sup> Šēdān<sup>71</sup> i<sup>72</sup> Mitr<sup>73</sup> i<sup>74</sup> frax<sup>75</sup> gōyōt<sup>75</sup>  
 (ae<sup>76</sup> hunixāmih<sup>77</sup> ae<sup>78</sup> aēy bāstān<sup>79</sup> ētōn<sup>80</sup> yaxsenunēt mēnūkihā  
 barā vašlūnēt<sup>81</sup> vināskārān<sup>82</sup> pātifrās<sup>83</sup> barā<sup>84</sup> vabidūd<sup>85</sup> u<sup>86</sup>  
 mēnūkihā<sup>87</sup> laxvār ō<sup>88</sup> kantir yātūnēt). yezbexūnam<sup>89</sup> hamxāk<sup>90</sup>  
 Mitr<sup>91</sup> Yazat<sup>92</sup> aēy<sup>93</sup> aūt<sup>94</sup> min<sup>95</sup> hamxākān<sup>96</sup> pahlum<sup>97</sup> mavan<sup>98</sup>  
 andark Māh u X<sup>99</sup> aršēt<sup>99</sup> (aš<sup>100</sup> rawišn<sup>101</sup> ae gās-aš<sup>102</sup> tamō).

## 15

**Sanskrit.** *yah ārādhayati Sūryam amaram śuddhimantaṁ  
 vegavadaśvaṁ sa ārādhayati Mihiraṁ nivāsītāranyaṁ sahasra-  
 karṇaṁ daśasahasralocanaṁ sa ārādhayati vajraṁ suniyuktam  
 mastakopari Devānāṁ Mihīrasya yo nivāsītāranyaḥ (sarvadā eva  
 evaṁ vidadhāti yat adṛśyarūpatayā prayāti pāpakarmināṁ nigra-  
 haṁ kurute). ārādhaye mītraṁ ca (Mihiraṁ Ījdam) yam asti  
 mītrebhyah parataram antaś Candrasya ca Sūryasya ca (kila asya  
 pravṛttiḥ Candrasūryayoh antarāle asti).*

## 15

**Persian.** *kih buzurg dārad Xuršēd bē marg nūrmand tēs asp  
 rā u buzurg dārad Mihr dašt sardār hazār gūš dah hazār čašm  
 rā u buzurg dāšta gurz xūb nihādah bar sar Divān kih Mihr  
 sardār jāihā (hamāša hamcanīn nihādah dārid kih az ghaib bayāyad  
 gunāhgārān rā ‘azāb kunad). buzurg dāram dāstī Mihr Izad rā  
 kih hast az dāstān bartar andar Xuršēd u Māh (ya’ni raftār u  
 dar miyān Xuršēd u Māh hast).*

having a thousand ears is this, that a thousand Angels are entrusted to his care, who speak unto Mihr: 'just listen to this and listen likewise to this'; Mihr listens to all with [his] two ears; his having ten thousand eyes is this, that ten thousand Angels are entrusted to his care, who speak unto Mihr: 'just look at this and look likewise at that'; Mihr looks at all with [his] two eyes; for this reason he is called 'of a thousand ears and ten thousand eyes'—he sacrifices unto the wide-pastured Mihr's mace, which is well directed at the skulls of the Demons (*i. e.* its being well-directed is this, that he always holds it [the mace] so that it comes out unseen [lit. spiritually], inflicts punishment upon sinners, and returns back to [its] socket). I sacrifice unto the friend, the Angel Mihr, that is, he is the best of friends, whose course is between the Moon and the Sun (that is, his place is there).

## 15

**Sanskrit.** Whoso propitiates the immortal, bright, swift-horsed Sun—he propitiates Mihr, the forest-dweller, of a thousand ears, of ten thousand eyes, he propitiates the forest-dweller Mihr's mace, which is well directed at the skulls of the Demons (he always so manages it that it goes out in an unseen form [and] punishes sinners). And I propitiate the friend (the Angel Mihr)—who is better than other friends— [who is] between both the Moon and the Sun (that is, his course is in the intermediate space between the Moon and the Sun).

## 15

**Persian.** Whoso venerates the immortal, brilliant, swift-horsed Sun—he venerates Mihr, the chief of the desert, of a thousand ears, of ten thousand eyes, he venerates the chieftain Mihr's mace, which is well levelled at the heads of the Demons (he always levels it in this way that it comes invisibly and punishes sinners). I venerate the friendship of the Angel Mihr—which is better than that among [any] friends— between both the Sun and the Moon (that is, his course is in between the Sun and the Moon).



## 15

**Gujarati.** *jēne Khuršed bēmarag khālēs je tej ghōḍāno khāvand che tēhenc ārādheo tēne ārādheo jangalno paśbān hajār kān ane daś hajār ākhnā sāheb Meher (Ijad) ne tēne ārādheo je jangalno paśbān Meher (Ijad) che tēnā gorajne je Devonā śar ūpar khulo mukelo che (em keheche je Meher Ijadnā gorajne Devonā śar ūpar dekhaito mukelo che temā hevī ejmat che ke jēvāre dojakhī rovāno ūpar andājāthī jiāde Devo ejāb ane julam kare teāre te dojakhī rovāno pokār karec teāre e Meher Ijadno goraj Cinvad Pulthī ekāek Devonā śar ūpar jai padec. tetli Devo te gorajnā jakhamnī deheśat khāine te rovānnā gunāha kartā jiāde ejāb dei śakhtā nathī teāre te goraj pācho Cinvad Pul ūpar āveche). je doṣto kartā buland doṣt Meher (Ijad) che tēnī doṣtīne ārādhnī ke jehenī Āftab talhā Mā-hatābne darmcān (cāl ane takhat che).*

## 16

**Avesta.**

*ahe raya xʷarənaəhača  
təm yazāi surunvata Yasna  
Hvarə.xšaētəm aməšəm raēm  
aurvaṭ.aspəm zaodrābyō.  
Hvarə.xšaētəm aməšəm raēm  
aurvaṭ.aspəm yazamaide  
haomayō gava barəmana  
hizvō danhənaəha Məndrača  
vačača šyaodnača zaodrābyasča.  
arš.uxdaēibyasča vərəzəbyō.*

*yeishē hatəm aat Yesnē paiti vanhō Mazdā Ahurō vaēda ašat  
hača yānhəmča tāsča tāšča yazamaide.*

## 15

**Gujarati.** Whoso praises the immortal, pure Sun that is the lord of swift horse, he praises the (Angel) Mihr, the protector in the forest, of a thousand ears and ten thousand eyes, he praises the mace of the (Angel) Mihr, the protector in the forest, the mace which is well laid on the skulls of the Demons (it is thus said that the mace of the Angel Mihr is placed visibly over the skulls of the Demons; there is such a wonderful efficacy in that mace that when the Demons torment and oppress the hellish souls beyond measure, and the hellish souls cry aloud, then the mace of this Angel Mihr suddenly falls from the Chinvat Bridge upon the skull of the Demons. When the Demons, frightened at the injury caused by that mace, become incapable of tormenting the souls more than their sins deserve, the mace then returns back to the Chinvat Bridge). I praise the friendship of the (Angel) Mihr, who is greater among friends, (whose course and throne is) in between the Sun and the Moon.

## 16

**Avesta.**

For his radiance and his glory  
 I will sacrifice unto him, the immortal,  
 Radiant, swift-horsed Sun  
 With the audible Yasna-sacrifice and with oblations.  
 We sacrifice unto the immortal, radiant  
 Swift-horsed Sun  
 With milk provided with Haoma,<sup>1</sup> with the Baresman,  
 With skill of tongue, and with the Spell,  
 And with word, and with deeds, and with oblations,<sup>2</sup>  
 And with rightly spoken words.

Of whomsoever among male beings and of whichsoever female beings Ahura Mazda knows [lit. has known] the excellence [lit. something better] in Yasna-sacrifice in accordance with righteousness, unto both these males and these females we sacrifice.

## 16

**Pazand.** [Addition.] *Hormazd i X<sup>a</sup>adāe i awazūnī mardum mardum sardagq hamā sardagq ham bāyašt i vehq. oēm veh Dīn i Mazdayasnā āgahī āstvānī nekī rasqnāt. edun bāt.*

## 16

**Pahlavi.** *pavan zak i<sup>1</sup> valō<sup>2</sup> rāy u gadō<sup>3</sup> X<sup>a</sup>aršēt<sup>4</sup> (aēy-am<sup>5</sup> rāy u<sup>6</sup> gadō i<sup>7</sup> X<sup>a</sup>aršēt<sup>8</sup> ayāwār<sup>9</sup> yehvūnāt<sup>10</sup>). yezbexūnam<sup>11</sup> pavan zak i<sup>12</sup> nigošišnōmand<sup>13</sup> Yazīšn<sup>14</sup> (pavan<sup>15</sup> Dēn<sup>16</sup> Dastabar<sup>17</sup>) X<sup>a</sup>aršēt<sup>18</sup> i<sup>19</sup> amark<sup>20</sup> rāyōmand<sup>21</sup> arvadasp<sup>22</sup> pavan zōhr<sup>23</sup> X<sup>a</sup>aršēt<sup>24</sup> i<sup>25</sup> amark<sup>26</sup> rāyōmand arvadasp<sup>27</sup> izam<sup>28</sup> pavan Hōm<sup>29</sup> bisryā<sup>30</sup> u<sup>31</sup> Barsm<sup>32</sup> u<sup>33</sup> hizvān<sup>34</sup> dānākīhā<sup>35</sup> u<sup>36</sup> Mānsr<sup>37</sup> (gōwišn Avastāk<sup>38</sup>) kunišn<sup>39</sup> (kār<sup>40</sup> hyēn Yazīšn ae<sup>41</sup> zōhr<sup>42</sup> āšnāk<sup>43</sup>) zak-č<sup>44</sup> rāst gōwišn.<sup>45</sup>*

*mavan<sup>46</sup> min āitān<sup>47</sup> ētōn pavan Yazīšn madam šapīr (aēy<sup>48</sup> Yazīšn zak šapīr<sup>49</sup> Ōhrmazd X<sup>a</sup>atāe vabidūnyēn<sup>50</sup>) Ōhrmazd ākās min ahrākīh<sup>51</sup> apākīh<sup>52</sup> čikāmčāe<sup>53</sup> kār u<sup>54</sup> karpak pavan<sup>55</sup> mīzd u<sup>56</sup> pātđahišn ākās yehabūnēt. hanjamanikān zakarān u<sup>57</sup> vaka-dān izam<sup>58</sup> (Amahraspandān<sup>59</sup>).*

*Ōhrmazd<sup>60</sup> X<sup>a</sup>atāe<sup>61</sup> awzānīk vabidūntak anšūtā<sup>62</sup> anšūtā<sup>63</sup> sartakān u<sup>64</sup> hamak<sup>65</sup> sartakān rā<sup>66</sup> (mavan<sup>67</sup> 10 sartak havōd) hamak<sup>68</sup> šapīrān rā.<sup>69</sup> valō<sup>70</sup> lenō mavan<sup>71</sup> šapīrān<sup>72</sup> i<sup>73</sup> Dēn i<sup>74</sup> Mazdayasnān<sup>75</sup> havōdēm<sup>76</sup> ākāsīh<sup>77</sup> u<sup>78</sup> ōstavārīh<sup>78</sup> u<sup>79</sup> avigūmānīh<sup>79</sup> u<sup>80</sup> newakīh yehamtūnāt. ētōn yehvūnāt (čīgōn<sup>81</sup> amat<sup>82</sup> āfrīnam<sup>83</sup>).*

## 16

**Sanskrit.** *asya suddhaya śrīyā ca enam ārādhaye śrūyamāna-ijisnyā Śūryam tejasvinam amaram suddhimantam vegavadaśvam (suddhaya śrīyā ca Śūryasahāyinyā śrūyamāna-ijisnyā gurumukhena). prānāñi Śūryam tejasvinam amaram suddhimantam vegavadaśvam ārādhaye Homavṛkṣeṇa gavā Barasmanena jihvayā dakṣatarayā [jihvayāḥ dakṣatayā] Māntravacanāñi*

## 16

**Pazand.** [Addition.] Ormazd the lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause intelligence, steadfastness, and goodness, unto me [who am] one of the good Mazdayasnians. So be it.

## 16

**Pahlavi.** Owing to his radiance and glory [I sacrifice] unto the Sun (that is, may the radiance and glory of the Sun be my help). I sacrifice unto the immortal, radiant, swift-horsed Sun, with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto the immortal, radiant, swift-horsed Sun, with oblations, with Hom, with meat, with Barsam, with the wisdom of the tongue, with the Manthras (with the Avestan formulas) with the deed (the act which [is] in the midst of the Yasna-sacrifice, that is, the manifest oblations), as also with the true speech.

Whosoever among the existing ones are good in this manner for the Yasna-sacrifice (that is, offers sacrifice unto the good lord Ormazd), Ormazd, knowing with the help of righteousness, gives reward and grace in accordance with (?) the deed and merit, whatsoever it be. I sacrifice unto the assembly of the male and female (Archangels).

Ormazd the lord [is] the increaser of man and the species of men, and of all species (who [lit. men] are of ten species), and of all good ones. May there come intelligence, steadfastness, and doubtlessness, and goodness unto those of us who are the good followers of the Mazdayasnian Religion. So be it (even as I bless).

## 16

**Sanskrit.** Owing to his brightness and glory, I propitiate him, the brilliant, immortal, bright, swift-horsed Sun, with the audible Yasna-sacrifice (with the radiance and glory which attend upon the Sun, with the audible Yasna-sacrifice through the mouth of the teacher). I propitiate the brilliant, immortal, bright, swift-horsed Sun, with oblations, with the Hom tree,

(*Avistāvanibhiḥ*) *karmanā ca (kāryam yat antarijīsnau) jyoreṇa (kila prāṇena udakasambhūtena) satyoktābhiḥca vāṇibhiḥ.*

*ye vidyamānebhyaḥ evam Ijīsnā upari uttamasya Mahājñāninaḥ Svāminaḥ (kila ijīsnīḥ Ahuramajdasyārthe pracurāḥ kurvanti) vettuḥ punyam yat kimcit (kila yat kimcit punyaprasādam Ahuramajdo vetti). samavāyikān tān [tānsca] tāśca ārādhaye. (kila narastrīakṛtūn Amīśāspintān).*

[. . .]

## 16

**Persian.** *bah nūr u xāliši u ham urā buzurg dāram bah šanīdah Yazīšn Xuršēd yārī rā (šanīdah Yazīšn az dahān Dastūrān) bah zūr Xuršēd nūrmand bēmarag xāliš tēz asp rā buzurg dāram bah daraxt Hom bah gāv bah Barsam bah zabān dānātar bah Mānšahr suxun (ya'nī suxun Avastā) bah kirdār (kāri kih dar Yazīšn bāšad) bah zūr (ya'nī zūr āb bar āvardah) bah rāst guftār guftan.*

*kih az hastān bartar Yazīšn viḥ Hormazd (ya'nī Yazīšn barāi Hormazd syādahtar kunand) dānandah az kirfah (ya'nī muzd kirfah Hormazd dānad) anjuman narān u nārīān rā buzurg dāram (ya'nī nar šūrat u nārī šūrathā Amīšāsfandān).*

[Version of the Pazand.] *Hormazd Xudāi [. . .] aidūn bād.*

## 16

**Gujarati.** *teheni (iāne Khuršēdni) khāleši ane nure kari tehene aradhū (Dinnā Dasturtlū) Ijašne śābhltāne. Khuršēd bēmarag khāleś tej ghoḍānā śāhebne jore kari. Khuršēd bēmarag khāleś tej ghoḍānā*

with cow's milk, with Barsam, with a very skilled tongue, with the words of the Manthra (with the Avestan formulas) and with the deed (act which [is] in the midst of the Yasna), with the oblation (that is, with an oblation produced from water) and with the truly-spoken words.

Whosoever among the existing ones in this manner are best in Yasna-sacrifice unto the Lord that has Great Knowledge (that is, they make abundant sacrifices for the sake of Ormazd), He who knows [lit. the Knower] their righteousness whatsoever [it be] (that is, Ormazd knows grace for [their] righteousness whatsoever [it be]); those males and those females combined I propitiate (that is, the Archangels of male and female forms).

[ . . . ]

16

**Persian.** On account of his brightness and purity, I venerate the help of the Sun, with the audible Yasna-sacrifice (with the audible Yasna-sacrifice through the mouths of the Dasturs). I venerate the brilliant, immortal, pure, swift-horsed Sun with oblations, with the Hom plant, with cow's milk, with Barsam, with a more than wise tongue, with the words of the Manthra (that is, Avestan words) with the deed (the act which is in the [performance of] the Yasna sacrifice), with the oblation (that is, the oblation extracted from water), and with the utterance of true speech.

Whosoever among the existing ones are good in Yasna-sacrifice unto Ormazd (that is, who make more sacrifices for Ormazd) he is the knower of [their] merit (that is, Ormazd knows the reward of [their] merit). I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

[Version of the Pazand.] Ormazd the lord . . . So be it.

16

**Gujarati.** I praise him for his (that is, the Sun's) purity and brilliance with the audible Yasna-sacrifice [performed by] (the Dastur of the Religion). [I praise] the immortal, pure, swift-

*śaheḃne Home karī jivāme karī ane Barsame karī ane dānā jobāne karī ane (Avaštānā) kalāme karī ane nek kalām karve karī ane jore karī ane rāšt bolve karī ārādhū.*

*ke e raveše bijā (Ijado) kartā Ijašne Dādār Hormajdnī bulandtar ane behetar che ke nekūthī harjagomā Hormajd khabar āpeche (iāne šavābno badlo Dādār Hormajd jāñec ane āpec). narnī šuratnā ane mādānī šuratnā (Farcštāvondā) anjumanne ārādhū.*

[Version of the Pazand.] *e Hormajd śaheḃ ādmīo ane ādmīonī jātnī ane tamām jātnī vardhīno karnār tamām Dinnā šarik bhala lokone ane hū je bhalī Mājdiāšnī Dinno chcu te mahane (Dinnī) khabar tathā bešak begūmānī ane ūstavārī ane nekī pohocādo ane chej raveše thāo (jemke me doā kīdhī).*

17

**Avesta.** *yasnəmča . . . āfrināmi Hvarə.xšaētahe aməšahe raēvəle aurvaṭ.aspahe.*

17

**Pahlavi.** *yazišn . . . āfrīnam val<sup>1</sup> X<sup>r</sup>aršēt<sup>2</sup> i<sup>3</sup> amark rāyō-mand arvadašp.*

17

**Sanskrit.** *ijisnim ca . . . āsīrvādayāmi Sūryaya tejasvine amarāya śuddhimate vegavadaśvāya.*

17

**Persian.** *dūāi yazišn . . . Xuršēd nūrmānd bēmarag xālīš tēz asp rā.*

17

**Gujarati.** *ijašne . . . dovā karū Khuršēd bēmarag šafāi bharelā tej ghoḍānā khāvāndne.*

horsed Sun, with oblations. I praise the immortal, pure, swift-horsed Sun, with Hom, with cow's milk, with Barsam, with a wise tongue, with the (Avestan) formulas and with good formulas, and with oblations and with true speech.

The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels), that Ormazd through goodness gives intelligence everywhere (that is, Ormazd knows and gives the reward of merit). I praise the assembly of the (Angels) of male forms and of female forms.

[Version of the Pazand.] O Lord, C mazd! the creator of man and mankind, and of all species, thou increaser, give knowledge (of the Religion), freedom from doubt, steadfastness, and goodness unto all good followers of the Religion and unto me who am of the good Mazdayasnian Religion. So be it, (as I bless).

17

**Avesta.** I bless the sacrifice . . . of the immortal, radiant, swift-horsed Sun.

17

**Pahlavi.** I bless the sacrifice . . . for the immortal, radiant, swift-horsed Sun.

17

**Sanskrit.** I bless the sacrifice . . . for the brilliant, immortal, bright, swift-horsed Sun.

17

**Persian.** The blessing of the sacrifice . . . [be] upon the brilliant, immortal, pure, swift-horsed Sun.

17

**Gujarati.** I bless the sacrifice . . . unto the immortal, pure Sun, the lord of swift horse.



## 18

**Avesta.** *Ahurāniš Ahurahe vahištābyō zaodrābyō sraēštābyō dahmo.pairin.harštābyō zaodrābyō ahmāi razšča . . . yaθā āfrināmi. hazarēm . . . bažvare baēšazanəm. jasa mē avanhe Mazda . . . Zrvānahe Darγō.X<sup>a</sup>adātahe. [Pazand.] kərba muzd . . . yaθa āfrināmi.*

## 18

**Pahlavi.** *Ahurānāe<sup>1</sup> Ahurāc<sup>2</sup> pavan zak i<sup>3</sup> pahlum zōhr<sup>4</sup> (i<sup>5</sup> tōrān) pavan zak i<sup>6</sup> nēwak<sup>7</sup> zōhr<sup>8</sup> pavan<sup>9</sup> zak i<sup>10</sup> dahmān<sup>11</sup> nikirit<sup>12</sup> zōhr<sup>13</sup> (ait<sup>14</sup> mavan<sup>15</sup> dahmān<sup>16</sup> pālūt<sup>17</sup> yemalelūnēt<sup>18</sup>). mavan tān am ychvūnāt . . . bēn denō āfrin. hazār bār . . . bēvar bēšazišn. barā ychamitūn tān ō ayāwārīh i li Ōhrmazd . . . Zamān i Derang X<sup>a</sup>atā. karpak mīzd . . . čigōn āfrin vabi-dūnam.*

## 18

**Sanskrit.** [The sentence beginning with *Ahurāniš* does not occur in the Sanskrit version.] *asmākam śuddhayaḥ . . . yathā āśirvādayāmi. sahasraṁ . . . daśasahasraṁ ārogyatānām. ehi me sahāyatāyāi Mahājñānin . . . Samayo Dīrgharājā. [. . .] . . . yathā āśirvādayāmi.*

## 18

**Persian.** *Xudāi Xudāi bah bartar zūr gāvān u nek zūr bah ān nek mard xāb muḥāfaẓat kardah (didah). mārā nūr . . . canāncih āfrīn mīkunam. hasār . . . dah hasār tandurustī rā. baras marā bayārī ay Hormazd . . . Zamān Dēr Xudā. baṭāy muzd kirfah . . . canāncih āfrīn mīkunam.*

## 18

**Gujarati.** *e sāhebona Śāheb buland jore karī nek jore karī ane nek nēgāha kīdhele jore karī Tunc arādhū. khāleṣī hamune . . .*

## 18

**Avesta.** [Whoso sacrifices unto] the Ahurian waters<sup>1</sup> of Ahura with most excellent oblations, with fairest oblations, with oblations filtered by the pious man, [give] unto that man radiance . . . as I bless. A thousand . . . ten thousand of the healing remedies. Come unto me for help, O Mazda! . . . of the Time of Long Duration. [Pazand.] The reward of merit . . . as I bless.

## 18

**Pahlavi.** Unto the Ahurian waters of Ahura with the best oblations (of the cow), with the good oblations, with the oblations beheld by the good man. (There is some one who says 'filtered by the good man'). Unto you be courage . . . in this blessing. A thousand times . . . ten thousand of the healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. The reward of merit . . . as I offer my blessing.

## 18

**Sanskrit.** [The sentence beginning with *Ahurāniś* does not occur in the Sanskrit version.]

Unto us [be] brightness . . . as I bless. A thousand . . . ten thousand remedies. Come to me for help, Thou who hast Great Knowledge . . . unto the Period, the King of Long Duration. [ . . . ] . . . as I bless.

## 18

**Persian.** [I venerate] the Lord of lords with better oblations of the cow, with good oblations that are well-guarded (seen) by the good man. [Give] unto me brightness . . . as I offer my blessing. For a thousand . . . ten thousand healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I offer my blessing.

## 18

**Gujarati.** O Lord of lords! I praise Thee with the great oblation, with the good oblation, and with the well-beheld obla-

*jem mē doā kidhi. hajārganī . . . dašhazārganī tandarūštī.  
pohoc mārī iyārie e danā Hormajd . . . Der Khuda Jamāno.  
šavābnā badlāne . . . jemke mē doā kidhi.*

## 19

**Pazand and Avesta.** *roz nek nām roz pāk nām roz mubārak  
(falq) māhc mubārak (falq) gāhc (falq) namāz i dadār i gehq  
dāmq. xšnaodra . . . staomi ašem.*

*gurz x<sup>r</sup>reh awazāyāt X<sup>a</sup>aršēt i amarg i rayōmand i aurvandasp  
amāvand pērōžgar amāvandī pērōžgari. dāt Dīn vahē Māzda-  
yasnq āgāhū rawāi vāfrīngānī bāt haft kēšwar zamī. edun bāt.  
man āno āwāyat šudan.*

*Dadār i gehq Dīn i Māzdayasnī Dāt i Zarđuštī. nēmasē tē  
ašāum savište Arədvī Sūre Anāhite ašaone.*

*nēmō Urvairē varuhi Māzda.θātē ašaone.*

*Hvarə.xšaētəm aməšəm raēm aurva<sup>1</sup>.aspəm yazamaide.*

*X<sup>a</sup>aršēt amarg rayomand aurvandasp be rasāt.*

## 19

**Pahlavi.** *yām<sup>1</sup> (nāmān) u bilā<sup>2</sup> (nāmān) u<sup>3</sup> gās (nāmān).  
namāz yedrūnam zak i Lak Dātār (aēγ<sup>4</sup> pētāk vabidūntak gētīh u  
datak nēwakīh). šnāyēnūtārīh . . . ahrākīh isam.*

*buzurgīh u rōšnīh awəzūn<sup>5</sup> yekwūnāt<sup>6</sup> X<sup>a</sup>aršēt amark rāyōmand  
arvadasp<sup>7</sup> X<sup>a</sup>aršēt<sup>8</sup> amāvand u pērōžkar aūt (buzurgīh<sup>9</sup> valā<sup>10</sup>  
awəzūn yekwūnāt). amāvandīh<sup>11</sup> u<sup>12</sup> pērōžkarīh<sup>13</sup> u dāt Dēn<sup>14</sup> i<sup>15</sup>  
šapīr Māzdayasn<sup>16</sup> rā. ākāsīh<sup>17</sup> u<sup>18</sup> rawākīh<sup>19</sup> goāfrīngānīh<sup>20</sup>*

tion. [Give] unto us purity . . . as I blessed. [May there be] a thousandfold . . . ten thousandfold healing remedies. Come for my help, O wise Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I blessed.

## 19

**Pazand and Avesta.** Homage unto the creator of the creatures of the world, on the day (N or M) of good name, of holy name, of auspicious name, of the month (N or M) of auspicious name, of the period (N or M) of the day. Propitiation . . . I praise righteousness.

May there be an increase in the lustre and glory of the immortal, radiant, swift-horsed Sun, the courageous, victorious in courage and victory. May the knowledge, promulgation, and glory of the good Mazdayasnian Law and Religion be in the seven regions of the earth. So be it. I must go thither [*i. e.* the next world].

[Homage] unto the Creator of the world, unto the Mazdayasnian Religion, the Law of Zartusht. Homage unto thee! O righteous Ardisura Anahita, most profitable, thou righteous one.

Homage unto thee, good Tree, thou righteous one, created by Ormazd!

We sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may reach the immortal, radiant, swift-horsed Sun.

## 19

**Pahlavi.** Day N or M, month N or M, and the period of day N or M. I bring homage unto you, O Creator (that is, Creator of the world and giver of goodness). Propitiation . . . I propitiate righteousness.

May the greatness and light of the immortal, radiant, swift-horsed Sun increase. The Sun is courageous and victorious (may his greatness increase). May the courage and victory and justice

*yehvūnāt. bēn haft kišvar zamik etōn yehvūnāt. li rā tamō apāyēt vāzlūntan.*

*(namāz<sup>21</sup>) Dātār (aēry datak pētāš) gētih rā.<sup>22</sup> (namāz<sup>23</sup>) Dēn i<sup>24</sup> Mazdayasn<sup>25</sup> rā<sup>26</sup> mavan<sup>27</sup> dāt Zaratušt<sup>28</sup> aūt. namāz ō lak ahrav<sup>29</sup> sūtōmand Ardvīsūr anast ahrav.*

*nasīm zak i Urvar šapir Ōhrmazd dāt i<sup>30</sup> ahrav rā.*

*X<sup>31</sup>aršt<sup>31</sup> amark rāyōmand arvadasp<sup>32</sup> izām.*

*X<sup>33</sup>aršt<sup>33</sup> amark rāyōmand arvadasp<sup>34</sup> barā yehamtūnāt.*

19

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

19

**Persian.** [The paragraph does not occur in the Persian version.]

19

**Gujarati.** [. . .] *duniānī khalaknā pedā karnār Dādārne namūc. kluśhāl karūc Hormajdne . . . tārif karū rāstini.*

*Khuršed bemarag khāleš tej ghoḍāno sāheb hematdār ane fatehmandnī bulandī ane nur jiādā thāo ane behetar Mājdiāsnī Dīnno inšāf ane hemat ane fatehmandī jiādā thāo ane ehej raveše hafta kešvar jamānmā (Dīnnī) khabar tatha (Dīnnū) jāri thāvū tatha maśahurī thāo. malne te jago (iāne te jehānmā) javu šajāvār che.*

*ane jehānno pedā karnār Dādārne ane Mājdiāsnī Dīn je Jar-toštne āpi che tehnā inšāfne ane tūn pak fāedānī cāhāmār asone nomāj karūc.*

*ane Hormajdnā pedā kidhela behetar Urvarone nomāj karūc.*

[. . .]

of the good Mazdayasnian Religion [increase]. May its knowledge and propagation and fame increase. So be it in all the seven regions. I needs must go there [*i. e.* to the next world].

(Homage) unto the creator (that is, the giver of creation) of the world. (Homage) unto the Mazdayasnian Religion, which is the Law of Zartusht. Homage unto thee, O righteous Ardivisur Anahita, full of gain, thou righteous one!

Homage unto thee, O Tree, good, righteous, created by Ormazd!

I sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may come the immortal, radiant, swift-horsed Sun.

19

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

19

**Persian.** [The paragraph does not occur in the Persian version.]

19

**Gujarati.** [ . . . ] I do homage unto the creator of the creatures of the world. I propitiate . . . I praise truth.

May the greatness and glory of the immortal, pure, swift-horsed Sun, the brave, victorious, [increase]; and may the justice and valor and victory of the excellent Mazdayasnian Religion increase, and likewise may there be the knowledge (of the Religion) and continuation (of the Religion) and fame (of the Religion) in the seven regions of the earth. It befits me to go to that place (that is, into that world).

And I do homage unto the Creator, the maker of the universe, and unto the justice of the Mazdayasnian Religion, which [Ormazd] has given to Zartusht, and I do homage unto thee [Ardivisur] the holy, the well-wisher, the righteous one.

And I do homage unto the excellent Trees, created by Ormazd.

[ . . . ]

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## 2. Mihr Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

○

**Avesta.** [The passage does not occur in the Avestan text.]

○

**Pazand.** *pa nam i Yazdā. Hormazd i X<sup>a</sup>adāe i awazūn  
gurz x<sup>a</sup>arahe awazāyāt. Mihr i frāgoyōt i dāwar i rāst bē rasāt.  
əž hamā gunāh . . . pa patit hōm.*

○

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān Ōhrmazd X<sup>a</sup>atā<sup>2</sup> awzūnīk.  
buzurgīh<sup>3</sup> u rōšnīh<sup>4</sup> Mitr frāx<sup>o</sup>gōyōt<sup>5</sup> dātabar<sup>6</sup> i<sup>7</sup> rāst<sup>8</sup> awzūn  
yehvūnāt. min hamāk vinās . . . pavan patēt havēm.*

○

**Persian.** [The passage does not occur in the Persian version.]

○

**Gujarati.** (*śaru karūc*) *Iajdā dānā śāheb pote potānī mele peda  
thāclo vardlūno karnār che tchēnā nāme karī. Meher (Ijad) jan-  
galno pāsbān che tem rāst dāvarnī bulandī ane rošnī jādā thāo  
(ane te mākārī madadē) pohoco. hū tamām gunāhtā . . . tobā  
karī pācho farū chēū.*

1—9

**Avesta.** *nəmasə Te Ahura Mazda . . . jasa me avanəhe Mazda.  
ašāunəm vanuhīš sūrā spəntā Fravašayō yazamaide Miθrəm  
vouru.gaoyaoitīm yazamaide.*

## 2. Mihr Nyaish

### ENGLISH TRANSLATION OF THE AVESŌA, PAHLAVI, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

**Avesta.** [The passage does not occur in the Avestan text.]

o

**Pazand.** In the name of God. May the majesty and glory of Ormazd, the beneficent Lord increase. [Hither] may come Mihr, the lord of wide pastures, the true judge. Of all sins . . . I repent.

o

**Pahlavi.** In the name of God Ormazd, the beneficent Lord. May the greatness and light of Mihr of wide pastures, the true judge, increase. Of all sins . . . I am penitent.

o

**Persian.** [The passage does not occur in the Persian version.]

o

**Gujarati.** (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of the (Angel) Mihr, the true judge, increase (and may he come for my help). From all sins . . . I turn back with repentance.

1-9

**Avesta.** Homage unto Thee, O Ahura Mazda . . . come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto Mithra, the lord of wide pastures.



## I-9

**Pahlavi.** *namāz yedrunam ō Lak Ōhrmazd . . . barā yehamtūn ō ayāwārīh i li Ōhrmazd. ahravān šapīrān awzārān awzūnikān Fravahr izam. Mitr i frāx<sup>9</sup>gōyōt izam.*

## I-9

**Persian.** *namāz Turā ay Xudāi Mih Dānā . . . baras marā bayārī ay Hormazd. Farohar ašavān vēhān 'ašmat dārandagān afzūnyān rā buzurg dāram. Mihr bašandah daštahā rā buzurg dāram.*

## I-9

**Gujarati.** *namūc Tune e Hormajd . . . pohoc mālārī iārīe e Hormajd. behetar jīadatinā karnār ašo Faroharone ārādhū. Meher (Ijad) jangalnā pāsbānne ārādhū.*

## IO

**Avesta.** *fravarāne . . . Ahura.īkaēšō. [Gāh.] Miθrahe vouru.gaoyaoitōiš hazanra.gaošahe baēvarə.čāšmanō aoxtō.nāmanō Yazatahe Rāmano X<sup>9</sup>āstrahe xšnaodra . . . frasastayaēča. yaθā Ahū vairyo . . . vīdvā mraotū.*

## IO

**Pahlavi.** *franāmam . . . Ōhrmazd Dātistān. [Gāh.] Mitr<sup>1</sup> frāx<sup>9</sup>gōyōt<sup>2</sup> 1000 gōš bēvar čāšm guft šēm Yasat (aēy-aš šēm pavan denō Dēn guft yekavīmūnēt<sup>3</sup>) Rāmišn X<sup>9</sup>ārūm (ae<sup>4</sup> Rāmišn X<sup>9</sup>ārūm denō<sup>5</sup> aēy zak<sup>6</sup> Menūk mavan<sup>7</sup> anšūtā<sup>8</sup> pavan x<sup>9</sup>arišn<sup>9</sup> mičak xavūtūnēt pavan rās i<sup>10</sup> valō<sup>11</sup>). pavan šnāyēnūtārīh . . . frač afrinakānīh. čīgōn Ahu kāmāk . . . dāmišnīk yemalelūnam.*

## I-9

**Pahlavi.** I bring homage unto Thee, O Ormazd . . . come to my help, O Ormazd. I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto Mihr of wide pastures.

## I-9

**Persian.** Homage unto Thee, O Lord Thou Great Wise One! . . . come unto me for help, O Ormazd. I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate Mihr of wide pastures.

## I-9

**Gujarati.** I do homage unto You, O Ormazd . . . come unto me for help, O Ormazd. I praise the excellent, wonderful, beneficent righteous Guardian Spirits. I praise the (Angel) Mihr, the protector in the forest.

## 10

**Avesta.** I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto Mithra, the lord of wide pastures, who has a thousand ears, who has ten thousand eyes, the Angel who is invoked by name, [and] unto Rama Khvastra. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

## 10

**Pahlavi.** I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of Mihr of wide pastures who has a thousand ears, ten thousand eyes, who is the Angel of announced [lit. spoken] name (that is, his name is distinguished [lit. mentioned] in this Religion), [of] Ramishn Khvarum (know that Ramishn Khvarum is that spirit through whom man knows the taste of food in proper way). As is the desire of the Lord . . . I speak with knowledge.

## 10

**Persian.** [The passage does not occur in the Persian version.]

## 10

**Gujarati.** *bujorgūthī padhū . . . Hormajdno Hokam. [Gak.] Meher (Ijad) jangalno pašbān hajār kān tathā daś hajār ākhno šāheb kaheā nāmno Ijad (iāne Dinmā ehenū nām ghaṇī jagoe kahū che) tehene ane rāmaśnī tathā āśānīno āpnār (Rām Ijad) ne khusāl karvāne vāšte . . . mašhur karū. je mīśale Hormajdnī khāeś . . . e raveśe khabar kahūc.*

## 11

**Avesta.** *Miθrəm vouru.gaoyaoitīm yazamaide arš.vačənhəm . . . jaγaurvənhəm. Miθrəm aiwi.dahyūm yazamaide. Miθrəm antarə.dahyūm yazamaide. Miθrəm ā.dahyūm yazamaide. Miθrəm upairi.dahyūm yazamaide. Miθrəm adairi.dahyūm yazamaide. Miθrəm pairi.dahyūm yazamaide. Miθrəm aipi.dahyūm yazamaide.*

## 11

**Pahlavi.** *Mitr i frāx<sup>2</sup>gōyōt izam i rāst gōwišn . . . jīgār. Mitr<sup>1</sup> pērāmūn<sup>2</sup> matā izam. Mitr<sup>3</sup> andar<sup>4</sup> matā izam. Mitr<sup>5</sup> bēn dēnd matā izam. Mitr azpar<sup>6</sup> matā izam. Mitr adari<sup>7</sup> matā<sup>8</sup> izam. Mitr<sup>9</sup> levān (kola<sup>10</sup>) matā izam. Mitr<sup>11</sup> pas<sup>12</sup> matā izam.*

## 11

**Persian.** *Mihr (sardār maḥabbat rā) bāšandah daštahā rā buzurg dāram rāst guftār . . . zār bah bāzān dārad. Mihr pērāmūn šahrhā rā buzurg dāram. Mihr kih dar miyān šahrhā ast*

## 10

**Persian.** [The passage does not occur in the Persian version.]

## 10

**Gujarati.** I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the (Angel) Mihr, the protector in the forest, the lord of a thousand ears and ten thousand eyes, the Angel of announced name (that is his name is mentioned in Religion in many places), and unto the (Angel Ram), the giver of joy and comfort. As is the desire of Ormazd . . . so I announce.

## 11

**Avesta.** We sacrifice unto Mithra of wide pastures, whose word is true . . . the ever wakeful. We sacrifice unto Mithra, who is around the country. We sacrifice unto Mithra, who is within the country. We sacrifice unto Mithra, who is in the country. We sacrifice unto Mithra, who is above the country. We sacrifice unto Mithra, who is under the country. We sacrifice unto Mithra, who is before the country. We sacrifice unto Mithra, who is behind the country.

## 11

**Pahlavi.** I sacrifice unto Mihr of wide pastures, the truth-speaking . . . and sleepless. I sacrifice unto Mihr, who is round about the country. I sacrifice unto Mihr, who is within the country. I sacrifice unto Mihr, who is in this country. I sacrifice unto Mihr, who is above the country. I sacrifice unto Mihr, who is under the country. I sacrifice unto Mihr, who is before the country. I sacrifice unto Mihr, who is behind the country.

## 11

**Persian.** I venerate Mihr (the lord of friendship), the forest-residing, the truth-speaker . . . having strength of arms. I venerate Mihr, who is round about the city. I venerate Mihr, who

*urā buzurg dāram. Mihr kih dar in šahr ast urā buzurg dāram. Mihr kih balāi šahr ast urā buzurg dāram. Mihr kih bazir šahrhā mīmānad urā buzurg dāram. kih pēš har šahr ast urā buzurg dāram. Mihr kih pas har šahr ast urā buzurg dāram.*

## 11

**Gujarati.** *Meher (Ijad) jangalnā pāšbānne ārādhū rāšti bolnār . . . jorāvar bajuno. Meher (Ijad) šeherne āspās che tehene ārādhū. Meher (Ijad) šeherne andar che tehene ārādhū. Meher c šhermā che tehene ārādhū. Meher šeherne upar che tehene ārādhū. Meher šhernī nice che tehene ārādhū. Meher šhernī āgal che tehene ārādhū. Meher šhernī pachvāde che tehene ārādhū (iāne šhernī āgal tathā pachvāde tathā nice tathā upar tathā āspās ane andar che henī samaj e je āgal pachvāde tathā nice upar Meher Ijad negehebānino karnār che).*

## 12

**Avesta.**

*Miθrəm Ahura bərəzanta  
aiθyajanha ašavana  
yazamaide.  
Strēušča Mānhəmča Hvarəča  
urvarə paiti Barəsmayə.  
Miθrəm vīspanqm dāliyūnqm  
daiiθhu.paitim yazamaide.*

## 12

**Pahlavi.** *Mitr x<sup>a</sup>atā<sup>1</sup> buland mavan - amark u<sup>3</sup> ahrav ait<sup>4</sup>  
valə rā isam. Star-č<sup>5</sup> u Māh u X<sup>a</sup>aršēt<sup>6</sup> pavan<sup>7</sup> zak<sup>8</sup> i urva-  
rān<sup>9</sup> Barsm.<sup>10</sup> Mitr harvīsp<sup>11</sup> matāān dēhupat<sup>12</sup> isam.*

## 12

**Persian.** *Mihr šahib buland kih pušidah mīrasad u ašo hast urā buzurg dāram. Sitārah u Māh u Xuršēd u Ūrvar kih Bar-sam az ān bastah šudah ast. Mihr kih sardār tamām šahrhā ast urā buzurg dāram.*

is in the midst of the city. I venerate Mihr, who is in this city. I venerate Mihr, who is above the city. I venerate Mihr, who remains under the cities. I venerate Mihr, who is before every city. I venerate Mihr, who is behind every city.

## II

**Gujarati.** I praise the (Angel) Mihr, the protector in the forest, the speaker of truth . . . the sleepless. I praise the (Angel) Mihr, who is around the city. I praise the (Angel) Mihr, who is within the city. I praise Mihr, who is in this city. I praise Mihr, who is above the city. I praise Mihr, who is under the city. I praise Mihr, who is before the city. I praise Mihr, who is behind the city (that is, the explanation of 'he is before and after, under and above, around and within the city' is this, that the Angel Mihr is the guardian, before and behind, under and above).

---

## 12

**Avesta.**

We sacrifice unto Mithra and Ahura,  
The exalted, imperishable, righteous ones.  
And the Stars, the Moon, and the Sun,  
By means of trees yielding Baresman.  
We sacrifice unto Mithra, the lord  
Of all countries.

## 12

**Pahlavi.** I sacrifice unto him, Mihr the lofty lord, who is immortal and righteous. [Unto] the Stars and Moon and Sun through the Barsam of trees. I sacrifice unto Mihr, the sovereign of all countries.

## 12

**Persian.** I venerate Mihr, the great lord, who approaches covertly and who is righteous. [Unto] the Stars and Moon and Sun and the tree from which the Barsam is bound. I praise Mihr, who is the lord of all cities.

## 12

**Gujarati.** *ghaṇo buland śāheb bemarg aṣo Meher (Ijadne) tathā Śetārā ane Mālātāb and Āftābne ārādhū. (ane) urvarnī Bar-śame karī tamām šeherono pādśāh (iāne pāśbān) Meher (Ijad) ne ārādhū.*

## 13

**Avesta.** *ahe raya x<sup>a</sup>arənanhača  
təm yazāi surunvata Yasna*

*Miḍrem vouru.gaoyaoitīm zaodrābyō. Miḍrəm vouru.gaoyaoitīm  
yazamaide rāma.šayanəm hu.šayanəm Airyābyō daiṣhubyō.*

## 13

**Pahlavi.** *pavan zak i<sup>1</sup> valō<sup>2</sup> rāy u gadō i<sup>3</sup> Mitr<sup>4</sup> (aēγ-am<sup>5</sup>  
rāy u<sup>6</sup> gadō Mitr ayāwār yehvūnāt<sup>7</sup>) pavan<sup>8</sup> zak i<sup>9</sup> nigōšišnō-  
mand<sup>10</sup> Yazišn<sup>11</sup> (pavan Dēn<sup>12</sup> Dastabar) Mitr frāx<sup>a</sup>gōyōt<sup>13</sup> pavan  
sōhr.<sup>14</sup> Mitr<sup>15</sup> frāx<sup>a</sup>gōyōt<sup>16</sup> isam. (lenō<sup>17</sup> bara yehamitūnāt).  
rāmišn<sup>18</sup> manišnūh<sup>19</sup> u humānišnūh<sup>20</sup> (yehvūnāt<sup>21</sup>) Ērān<sup>22</sup> mataān<sup>23</sup>  
(aēγ<sup>24</sup> šapīr Dēnān<sup>25</sup>).*

## 13

**Persian.** *bah nūr u rošnī u urā buzurg dāram bah šanīdah  
Yazišn (az sabān Dasturān). bah zār Mihr šāhib šahr ham šāhib  
šahr rā buzurg dāram. rāmišnī ašōi nekī šadī.*

## 13

**Gujarati.** *tehenī (iāne Meher Ijadnī) khaleṣī ane nure karī  
tehene ārādhū (Dinnā Dašturothī) Ijaśne śābhline jangalnā pāśbān  
Meher (Ijadne). jore karī jangalnā pāśbān Meher (Ijad) ne*

## 12

**Gujarati.** I praise the (Angel) Mihr, the very great lord, immortal, [and] righteous, and [I give praise] unto the Stars and Moon and Sun. (And) I praise the (Angel) Mihr, the king of all cities (that is, the protector) with the Barsam of trees.

## 13

**Avesta.**

For his radiance and his glory

Unto him will I sacrifice with audible Yasna-sacrifice, Mithra of wide pastures with oblations. We sacrifice unto Mithra of wide pastures, who gives an abode of joy, and a good abode unto the Aryan countries.

## 13

**Pahlavi.** For the radiance and glory of Mihr (that is, may the radiance and glory of Mihr come [lit. be] unto me) [I sacrifice unto] Mihr of wide pastures with oblations through the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto Mihr of wide pastures. (May he come unto us). (May there be) a joyful abode and a good abode in the land of Iran (that is, of the good Religion).

## 13

**Persian.** For his glory and brightness, I venerate him with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate Mihr, the lord of the city, the lord of all cities, with oblations. [May there be] joy, righteousness, goodness, and happiness.

## 13

**Gujarati.** For his (that is, of the Angel Mihr) purity and brightness, I praise him, the (Angel) Mihr, the protector in the forest with the Yasna-sacrifice heard (from the Dasturs of the



*arādhū. Irān seherṇā (iāne bhalī Dinnā loko) ne rāmasnīnū rehevū (anē) nekīnū rehevū (thāo).*

## 14

**Avesta.**

*āča nō jamyāt avanhe  
āča nō jamyāt ravanhe  
āča nō jamyāt rafnanhe  
āča nō jamyāt marždikāi  
āča nō jamyāt bašasāi  
āča nō jamyāt vərəθraγnāi  
āča nō jamyāt havanhāi  
āča nō jamyāt ašavastāi  
uyrō aiwiθūrō yasnyō  
vahmyō anaiwi.druxtō  
višpəmāi anuhe astavaite  
Miθrō yō vouru.gaoyaoitiš.*

## 14

**Pahlavi.** *sak-č<sup>1</sup> i<sup>2</sup> lenð yehamtūnāt pavan<sup>3</sup> ayāwārih.<sup>4</sup> sak-č<sup>5</sup> i<sup>6</sup> lenð yehamtūnāt rāyōmandih.<sup>7</sup> sak-č<sup>8</sup> i<sup>9</sup> lenð yehamtūnāt pavan<sup>10</sup> rāmišn. sak-č<sup>11</sup> i<sup>12</sup> lenð yehamtūnāt pavan<sup>13</sup> āmurzišn. sak-č<sup>14</sup> i<sup>15</sup> lenð yehamtūnāt pavan<sup>16</sup> bēšasēnūtārih.<sup>17</sup> sak-č<sup>18</sup> i<sup>19</sup> lenð yehamtūnāt pavan<sup>20</sup> pcrōžkarīh. sak-č<sup>21</sup> i<sup>22</sup> lenð yehamtūnāt pavan<sup>23</sup> huax<sup>24</sup> i<sup>25</sup> lenð yehamtūnāt pavan<sup>27</sup> ahravih<sup>28</sup> čir u aparvēc<sup>29</sup> yazišnōmand<sup>30</sup> u nyāyišnōmand adružiḥ (aēγ družiḥ<sup>31</sup> lūt) harvišp<sup>32</sup> patmān<sup>33</sup> ax<sup>o</sup> i astōmand<sup>34</sup> Mitr frāx<sup>o</sup> gōyōt.<sup>35</sup>*

## 14

**Persian.** *āncih marā barasād barāy yāri. āncih marā barasād barāy nūr bakhšī. āncih marā barasād barāy rāmišni dādan āncih marā barasād barāy murād (ya'nī har ciḥ bax<sup>o</sup> āham har kas rā bamurād rāmišn bakunānam). āncih kih marā barasād*

Religion). I praise Mihr, the protector in the forest, with oblations. (May there be) a joyful living (and) a good living unto the people of the land of Iran (that is, the people of the good Religion).

## 14

**Avesta.**<sup>1</sup>

And may he come to us for help,  
 And may he come to us for freedom,  
 And may he come to us for joy,  
 And may he come to us for mercy,  
 And may he come to us for healing,  
 And may he come to us for victory,  
 And may he come to us for well-being,  
 And may he come to us for sanctification—  
 He, the mighty one, overpowering, worthy of sacrifice,  
 Worthy of prayer, the undeceived one  
 In all<sup>2</sup> the material world—  
 Mithra, who [is] the lord of wide pastures.

## 14

**Pahlavi.** May he also come to us for help. May he also come to us for radiance. May he also come to us for joy. May he also come to us for forgiveness. May he also come to us for healing. May he also come to us for victory. May he also come to us for good life. May he also come to us for righteousness—he, the valiant one, heroic, full of sacrifice and full of praise, the undeceived one (that is, there is no deceiving [him]), the norm of the whole material world—Mihr, the lord of wide pastures.

## 14

**Persian.** May he also come unto me for help. May he also come unto me for the bestowal of glory. May he also come unto me for the giving of joy. May he also come unto me for [the fulfilment of] my desire (that is, [in order that] I may

*barāy tandurustī. āncih kih marā barasād barāy firāzī. āncih kih marā barasād barāy nēk andēšī. āncih kih marā barasād barāy ašoi ghālib u zyādah himmatī sazāvār buzurg dāštan u sazāvār nyāyiš kardan u hargiz na āzārdan (ya'nī āzār na bāyad dādan) tamām Māh bāyastad kih Mihr šāhib dāštah ast.*

## 14

**Gujarati.** *ane te (Meher Ijad) amone pohoco madadgārīne vāšte. te amone pohoco rojīnī farākhūne vāšte. te amone pohoco rāmaśnīne vāšte. te amone pohoco bakhšeś karvāne vāšte. te amone pohoco tandarūstīne vāšte. te amone pohoco fatehemandīne vāšte. te amone pohoco nek andēšīne vāšte. te amone pohoco pāk parahejgārōnī tārif karvāne vāšte gāleb hematno khāvand (ane gālebo kartāne) ghaṇo gāleb Ijaśne (tathā) nīācś karvāne lāeknā (Meher Ijadne) ājurde nahī karū ane jangalno pāśbān ane tamām dunīāno andājo je Meher (Ijad) che.*

## 15

**Avesta.** *təm amavantəm Yazatəm  
sūrəm dāmōhu savištəm  
Miθrem yazai zaodrābyō.  
təm pairi.jasai vantača nēmanhača  
təm yazai surunvata Yasna*

*Miθrəm vouru.gaoyaoitīm zaodrābyō. Miθrəm vouru.gaoyaoitīm yazamaide.*

*Haomayō gava . . .  
arš.uxdačibyasča vāyčibyō.*

*yeiṣhe hātəm . . . tqšcā tāsčā yazamaide.*

cause joy to anybody with [my] desire in whatsoever manner I choose). May he also come unto me for health. May he also come unto me for victory. May he also come unto me for good thinking. May he also come for righteousness—he, the triumphant and more than brave, worthy to revere and worthy to praise, and never to be displeased (that is, he should not be displeased)—all being Moon (!)—Mihr, who is the lord of the desert.

## 14

**Gujarati.** And may that (Angel Mihr) come unto us for help. May he come unto us for the increase of daily bread. May he come unto us for joy. May he come unto us for bestowing. May he come unto us for health. May he come unto us for victory. May he come unto us for good thinking. May he come unto us for praising the holy, righteous ones—the lord of overpowering bravery (and) more overpowering (than the overpowering ones); I shall not displease (the Angel Mihr), who is deserving to be revered (and) praised, and [unto] the (Angel) Mihr, who is the protector in the forest and norm of the whole world.

## 15

**Avesta.**

With oblations will I sacrifice unto him,  
 The Angel Mithra, the strong,  
 Helpful, most beneficent among the creatures.  
 Him will I approach<sup>1</sup> with love<sup>2</sup> and homage.  
 Unto him will I sacrifice with the audible Yasna-sacrifice and oblations.

Mithra, the lord of wide pastures. We sacrifice unto Mithra, the lord of wide pastures.

With milk provided with Haoma . . .  
 And with rightly spoken words.

Of whomsoever' . . . unto both these males and these females we sacrifice.

## 15

**Pahlavi.** *zak<sup>1</sup> amāvand Yazat awzārōmand<sup>2</sup> dāmān<sup>3</sup> rā sūt x<sup>o</sup>āstār Mitr<sup>4</sup> izam pavan<sup>5</sup> zōhr.<sup>6</sup> zak<sup>7</sup> Mitr li rā barā<sup>8</sup> yehamtūnāt pavan<sup>9</sup> ayāwārih<sup>10</sup> u nyāyišn. pavan zak i<sup>11</sup> nigōšišnōmand<sup>12</sup> Yazišn<sup>13</sup> (pavan<sup>14</sup> Dastabar<sup>15</sup> i<sup>16</sup> Dēn<sup>17</sup>) Mitr<sup>18</sup> frāx<sup>o</sup>gōyōt.<sup>19</sup> pavan<sup>20</sup> zōhr<sup>21</sup> Mitr<sup>22</sup> frāx<sup>o</sup>gōyōt<sup>23</sup> izam. pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min aītān . . . hanjamanikān zakarān u vakadān izam (Amahraspandān).*

## 15

**Persian.** *ān himmatī Izad 'azmatī xūd sud x<sup>o</sup>āstār paidāiš Mihr rā buzurg dāram. bah zūr ān Mihr. bar ān bah rasam barāy šikastan dušmanān u namāz burdan. urā buzurg dāram bah šanūdah Yazišn (az zabān Dasturān). bah zūr Mihr (Izad) rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya'nī nar šarat u nārī šarathā Amšāsfandān).*

## 15

**Gujarati.** *te ghaṇo hematdār ejmatī Ijad khalakne fāedāno cahanār Meher Ijadne (mahārc) jore karī ārādhū. (ane) dušmanone toḍvāne vāšte ane nomāj karvāne vāšte tehene pohocū. ane tehene ārādhū (Dinnā Dašturothī) Ijašne sābhline jangalnā pāšbān Meher Ijadne. jore karīne jangalnā pāšbān Meher (Ijadne) ārādhū Home karī jivāme karī . . . ane rāst bolve karī ārādhū. ke e raveše bijā (Ijado) kartā Ijašne dādar Hormajdnī bulandtar ane behetar che . . . narnī suratnā ane mādānī suratnā (Farestāvonā) anjumanne ārādhū.*

## 15

**Pahlavi.** I sacrifice with oblations unto the strong, resourceful Angel Mihr, [who is] the wisher [lit. intercessor] for gain on behalf of the creatures. May that Mihr come unto me for help and praise. [I sacrifice] unto Mihr of wide pastures, through the audible Yasna-sacrifice [performed] (by the Dastur of Religion). I sacrifice unto Mihr of wide pasture; with oblations. With Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

## 15

**Persian.** I venerate that brave Angel Mihr, the wonderful, himself the intercessor of gain unto the creation. [I venerate] Mihr with oblations. I approach him in order to defeat the enemies and offer praise. I venerate him through the Yasna-sacrifice [performed] (by the tongues of the Dasturs). I venerate the (Angel) Mihr with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

## 15

**Gujarati.** I praise with (my) oblations that very brave, wonderful Angel Mihr, who is the wisher of profit unto the creation. And I approach him in order to rout the enemies and offer homage. And I praise the Angel Mihr, the protector of the forest, with the Yasna-sacrifice heard (from the Dasturs of the Religion). I praise the (Angel) Mihr, the protector in the forest, with oblations, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the (Angels) of male forms and of female forms.

### 3. Mah Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

**Avesta.** [The introductory passage does not occur in the Avestan text.]

○

**Pazand.** *pa nam i Yazdā. Hormazd i X<sup>a</sup>adāe i awazūnī gurz x<sup>a</sup>arahe awazāyāt. Māh bōxtār Māh Izad bē rasāt. əž hamā gunāh . . . pa patit hōm.*

○

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān Ōhrmazd X<sup>a</sup>atā awzūnīk. buzurgīh u rōšnīh i Māh bōxtār awzūn yekwūnāt u zak Māh Yazat barā ayāwārīh i lenō barā yehamtūnāt. min hamāk viṇās . . . pavan patēt havōm.*

○

**Sanskrit.** [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāptena asmi.*

○

**Persian.** *bah nām Izad. Hormazd Xudāi ruz afzūn buzurgī u rōšnī dar afzāyišn bad. Māh xāliš baxšandah rūzi kih Māh Izad barasād. az tamām gunāh . . . bah patit hastam.*

○

**Gujarati.** (*śaru karūc*) *Iajdā dānā Śāheh pote potāni mele peda thaelo varadhūno karnār che tenā nāme karī. bulandī ane rošnī Māhā bokhtārni jiādā thāo (ane te mähārī madade) pohoco. hū tamām gunāhthā . . . tobā karī pācho farū cheū.*

### 3. Mah Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT.  
PERSIAN, AND GUJARATI VERSIONS

**Avesta.** [The introductory passage does not occur in the Avestan text.]

o

**Pazand.** In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come the purifier Moon, the Angel Moon. Of all sins . . . I repent.

**Pahlavi.** In the name of God Ormazd, the beneficent Lord. May the greatness and splendor of the purifier Moon increase, and may that Angel Moon come for our help! Of all sins . . . I am penitent.

o

**Sanskrit.** [. . . ] Of all sins . . . I am penitent.

o

**Persian.** In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase! [Hither] may come the Angel Moon, the pure, giver of daily bread. Of all sins . . . I am penitent.

o

**Gujarati.** (I begin) in the name of God, the wise Lord, self-created, increaser. May the greatness and splendor of the purifier Moon increase (and) may he come (for my help)! From all sins . . . I turn back with repentance.



## I

**Avesta.** *nəmō Ahurāi Mazdāi. nəmō Aməšaēibyō Spəntaēibyō. nəmō Mānhaī Gao.čidraī. nəmō paiti.ditāi. nəmō paiti.diti.*

## I

**Pahlavi.** *namāz<sup>1</sup> ō<sup>2</sup> Ōhrmasd (X<sup>o</sup>atāe<sup>3</sup>). namāz<sup>4</sup> ō<sup>5</sup> Amahraspandān.<sup>6</sup> namāz<sup>7</sup> ō<sup>8</sup> Māh ī<sup>9</sup> gōspand<sup>10</sup> tōxmāk.<sup>11</sup> (ae<sup>12</sup> gōspand<sup>13</sup> tōxmākīh<sup>14</sup> ān<sup>15</sup> aēy<sup>16</sup> Vahuman<sup>17</sup> u<sup>18</sup> Māh u<sup>19</sup> Gōšurun<sup>20</sup> kolā 3 gōspand<sup>21</sup> tōxmāk<sup>22</sup> havōd.<sup>23</sup> zak<sup>24</sup> i<sup>25</sup> mavan<sup>26</sup> Vahuman mēnūk i<sup>27</sup> avēnāk<sup>28</sup> u<sup>29</sup> agriftār. u<sup>30</sup> min Vahuman barā Māh tāšēt<sup>31</sup> yekavīmūnēt<sup>32</sup> pavan<sup>33</sup> vēnākīh<sup>34</sup> u<sup>35</sup> agriftārīh.<sup>36</sup> u<sup>37</sup> min Māh barā<sup>38</sup> Gōšurun<sup>39</sup> tāšēt yekavīmūnēt<sup>40</sup> pavan vēnākīh<sup>41</sup> u griftārīh.<sup>42</sup> u<sup>43</sup> hamā<sup>44</sup> denō<sup>45</sup> dām u<sup>46</sup> dahišn rāyīnišn<sup>47</sup> pavan<sup>48</sup> gōspanā<sup>49</sup> tōxmākīh.<sup>50</sup> u<sup>51</sup> gadō<sup>52</sup> i<sup>53</sup> tōrān<sup>54</sup> u<sup>55</sup> tōxmāk<sup>56</sup> gōspandān<sup>57</sup> barā<sup>58</sup> Māh payak yekavīmūnēt<sup>59</sup>). namāz<sup>60</sup> pavan apar<sup>61</sup> vēnišnīh u<sup>62</sup> namāz pavan apar nīkīrīšnīh<sup>63</sup> (ae<sup>64</sup> amat<sup>65</sup> nīkīram<sup>66</sup> af-at<sup>67</sup> xaditūnam<sup>68</sup> at<sup>69</sup> barā mekadrūnam<sup>70</sup> af-at namāz<sup>71</sup> yedrūnam).*

## I

**Sanskrit.** *namaḥ Svāmine Mahājñānine (Ahurmajdāya). namo Amarebhyo Gurutarebhyah (Amišāspantebhyah). namaś Candrāya paśubijāya. (asya paśubijatā evaṃ yat Gvahmanaś Candraśca Gorūpaṃ ca trayo 'pi paśubijāni santi. Gvahmanaḥ śūnyamūrtiḥ adṛśyo agrāhyaśca. Gvahmanācca Candro ghaṭitah asti dṛśyatayā agrāhyatayā ca. Candrācca Gorūpaṃ ghaṭitam asti dṛśyatayā grāhyatayā ca. samagrā iyaṃ sṛṣṭer dāteśca pravṛttiḥ paśubijatayā. śriśca gavām paśūnām Candrapadena asti). namaḥ upari-darśanatayā. namaḥ upari nirīkṣanatayā (kila paśyāmas tvām nirīkṣayamaḥ. pratikurmaḥ tvām namas kurmahe ca).*

## I

**Avesta.** Homage unto Ahura Mazda. Homage unto the Archangels. Homage unto the Moon that has the seed of the Bull. Homage [unto the Moon] when looked at. Homage with the look.

## I

**Pahlavi.** Homage unto Ormazd, (the Lord) Homage unto the Archangels. Homage unto the Moon that has the seed of cattle. (Know that its having the seed of cattle is this, that Bahman, the Moon, and Gosh, all three are of the seeds of cattle. Bahman [is] the invisible and intangible spirit. And from Bahman is formed the Moon, the visible and intangible [lit. with visibility and intangibility]. And from the Moon is formed Gosh, the visible and tangible [lit. with visibility and tangibility]. And the continuity of this entire animate and inanimate creation is through the medium of its seed-possessing nature of cattle. And the glory of Bull and the seed of cattle rest at the Lunar Mansion). Homage unto [thy] on-looking, and homage with [my] upward look (that is, when I look at thee, I see thee, I accept thee, [and] I do homage unto thee).

## I

**Sanskrit.** Homage unto the Lord that has Great Knowledge (Ormazd). Homage unto the more than Venerable Immortal Ones (Archangels). Homage unto the Moon, having the seed of cattle. (His having the seed of cattle is in this manner that Bahman and the Moon and the form of the Bull, all three are [possessed of] the seeds of cattle. Bahman [is] formless, invisible, and intangible. From Bahman is made the Moon, the visible, yet intangible [lit. with visibility and intangibility]. From the Moon is made the form of the Bull, visible as well as tangible [lit. with visibility and tangibility]. The whole continuity of creation and distribution is through the instrumentality of the seed of cattle. The glory of herds and flocks of cattle is through the Lunar Mansion). Homage with our upward look. Homage with our gaze upward (that is, we see thee, we gaze at thee. We acknowledge thee and do homage unto thee).

## I

**Persian.** *namāz Šahib mihtar dānā (ya'nī Hormazd rā). namāz bemarg u buzurgtar Amšāsfandān rā. namāz Māh gūsfand tuxm rā. (incanīn kih Bahman u Māh u Goš īn har sih gūsfand tuxm hast. bah Bahman gharbī kih didah na šavad u girāftah na šavad u az Bahman Māh rā paidā kardah ast kih didah šavad u girāftah na šavad u az Māh gūsfand paidā kardah ast kih didah šavad u girāftah hām šavad. tamām kārubar īn jahān rā ravāj dādan bah gūsfand tuxm. u nūr u xālīši gāv u gūsfandān bah Māh Payah dāstah ast.) namāz kih az bālā mibīnad. u namāz kih mibīnam (u az bālā qabul mīkunī turā namāz kunam).*

## I

**Gujarati.** *namūc Hormajdne. namūc Amšāspandone. ane namūc Māhātāb gošpand tokhmīne. (gošpand tokhmī tehene keheche je Behcman Amšāspand tathā Māhā Ijad tathā Goš Ijad e tarande Fareštānī kalab gošpand tokhmī kahūche šā vāšte je gāu gošpandnū tokham ane nur rošnī Māhā Pāe Behcštathī che). ane namūc tū uparthī dekhec tehene. ane namūc hū nīcethū tune dekhūc tehene.*

## 2

**Avesta.** *xšnaoθra Ahurahe Mazdā . . . staomi ašəm. frava-rāne Ahura. tkačšō. [Gāh.] Mānhahe Gao.čīdrahe. Gēušča ačvō.dātayā. gēušča pouru.sarədayā xšnaoθra . . . frasastayačča. yadā Ahu vairyo . . . viđvā mraotu.*

## I

**Persian.** Homage unto the Lord who is the more than great, wise one (that is, unto Ormazd). Homage unto the immortal and more than venerable Archangels. Homage unto the Moon, having the seed of cattle. (In this wise that Bahman and the Moon and Gosh, all the three are [possessed of] the seed of cattle. Unto Bahman [is] invisibleness, who cannot be seen and cannot be felt, and from Bahman is created the Moon, that can be seen and not felt, and from the Moon are created the cattle that can be seen and likewise be felt. The giving of currency to the entire transaction of this world is through the seed of cattle. The splendor and purity of cattle and kine are held at the Lunar Mansion). Homage when thou lookest from above. And homage when I look [at thee] (and [since] thou acceptest from above, I do homage unto thee).

## I

**Gujarati.** I venerate Ormazd. I venerate the Archangels. And I venerate the Moon that has the seed of cattle. (Its having the seed of cattle is this, that the Archangel Bahman and the Angel Mah and the Angel Gosh—the epithet of all these three Angels is ‘having the seed of cattle’ for the reason that the seed of the kine and cattle and [their] glory and light are through the Paradise of the Lunar Mansion). And I venerate thee, who lookest from above. And I venerate thee, whom I look at from below.

## 2

**Avesta.** Propitiation unto Ahura Mazda. . . . I praise righteousness. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the Moon that has the seed of the Bull. Unto the sole-created Bull. Unto the Bull of many species. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

2

**Pahlavi.** *šnāyēnūtārīh i Ōhrmazd . . . stāyēm ahrākīh. franāmam . . . Ōhrmazd Dātistān. [Gāh.] Māh<sup>1</sup> i<sup>2</sup> gōspand tōxmak.<sup>3</sup> Tōrā<sup>4</sup> i<sup>5</sup> ēvakdāt.<sup>6</sup> u<sup>7</sup> gōspand<sup>8</sup> i<sup>9</sup> pur sartak.<sup>10</sup> šnāyēnūtārīh . . . frāč afrīnakānīh . . . čīgōn Ahu kāmāk . . . dāniš-nīk yemalelūnam.*

2

**Sanskrit.** [The Sanskrit version omits the paragraph.]

2

**Persian.** [The Persian version omits the paragraph.]

2

**Gujarati.** *khushāl karūc Hormajdne . . . ane tārif karū rāstīnī. bujoragūthī padhū . . . Hormajdno Hokam. [Gāh.] Māhātāb gōspand tokhmīne ane Gāvīodādne ane tamām jātnā gōspandone khushāl karvāne vāste . . . māshur karū. je mīšale Hormajdnī khāeš . . . e raveše khabar kahūc.*

3

**Avesta.** *nəmō Ahurāi . . . nəmō paiti.diti.*

3

**Pahlavi.** *namāz o Ōhrmazd . . . namāz pavan apar nīkīrīšnīh.*

3

**Sanskrit.** *namaḥ Svāmine Mahājñānīne . . . namaḥ upari nīrīkṣanatayā.*

3

**Persian.** *namāz Ṣāhib mihtar dānā . . . namāz kih mībīnam.*

2

**Pahlavi.** [May there be] propitiation unto Ormazd. . . . I praise righteousness. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction [of the] Moon that has the seed of cattle. [Unto the] sole-created Bull. And [into the] cattle of every species. As is the desire of the Lord . . . I speak with knowledge.

2

**Sanskrit.** [The Sanskrit version omits the paragraph.]

2

**Persian.** [The Persian version omits the paragraph.]

2

**Gujarati.** I propitiate Ormazd . . . and I praise rectitude. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the Moon that has the seed of cattle, unto Gavyodad and unto the cattle of all species. As is the desire of Ormazd . . . so I announce.

3

**Avesta.** Homage unto Ahura Mazda. . . . Homage with the look.

3

**Pahlavi.** Homage unto Ormazd. . . . Homage with [our] upward look.

3

**Sanskrit.** Homage unto the Lord that has Great Knowledge. . . . Homage with our gaze upward.

3

**Persian.** Homage unto the Lord, who is the more than great, wise one. . . . And homage when I look [at thee].

## 3

**Gujarati.** *namūc Hormajdne . . . hū nacethā tune dekhūc tehene.*

## 4

**Avesta.** *kaṭ Mā uxšyēiti. kaṭ Mā nərəfsaiti. pañca.dasa Mā uxšyēiti. pañca.dasa Mā nərəfsaiti. yā hē uxšyastātō tā nərəfsqstātō. tā nərəfsqstātō yā hē uxšyastātasciṭ. kē yā Mā uxšyēiti nərəfsaiti ōwaṭ.*

## 4

**Pahlavi.** *čīgōn amat<sup>1</sup> Māh vaxšēt. čīgōn<sup>2</sup> amat<sup>3</sup> Māh nirfset. 15<sup>4</sup> amat<sup>5</sup> Māh vaxšēt. 15<sup>6</sup> amat<sup>7</sup> Māh nirfset.<sup>8</sup> (15<sup>9</sup> yūm min gētīkān<sup>10</sup> kār u<sup>11</sup> karpak mēkadrūnēt<sup>12</sup> u<sup>13</sup> min mēnūkān<sup>14</sup> mīzd u<sup>15</sup> pātdahišn<sup>16</sup> u<sup>17</sup> 15 yūm val<sup>18</sup> mēnūkān kār u<sup>19</sup> karpak<sup>20</sup> apaspārēt<sup>21</sup> val<sup>22</sup> gētīkān mīzd u<sup>23</sup> pātdahišn. nēwakih Māh i<sup>24</sup> pērōžkar<sup>25</sup> min 1 vad 15<sup>26</sup> yūm<sup>27</sup> min<sup>28</sup> mēnūkān nēwakih u frāx<sup>29</sup>ih<sup>29</sup> mēkadrūnēt<sup>30</sup> u<sup>31</sup> min 15<sup>32</sup> vad bundakih<sup>33</sup> i<sup>33a</sup> 30 yūm pavan gētīkān<sup>34</sup> xclkūnēt.<sup>35</sup> u<sup>36</sup> min zak<sup>37</sup> 1<sup>38</sup> yūm amat<sup>39</sup> nōk barā<sup>40</sup> awzūn pavan Māh yelwūnēt<sup>41</sup> vad bundakih i<sup>42</sup> 30 yūm rōšnīh<sup>43</sup> u<sup>44</sup> nēwakih min mēnūkān mēkadrūnēt<sup>45</sup> u<sup>46</sup> val gētīkān<sup>47</sup> apaspārēt mīzd u<sup>48</sup> pātdahišn<sup>49</sup>). amat<sup>50</sup> valō<sup>51</sup> vaxšēt<sup>52</sup> ēstišnīh<sup>53</sup> (mavan Māh) valōšān<sup>54</sup> nirfsišn ēstišnīh<sup>55</sup> (mavan<sup>56</sup> apāxtarik<sup>57</sup> havōd<sup>58</sup> aēy<sup>59</sup> pavan ēstišnīh<sup>60</sup> apātaxšā<sup>61</sup> yelwūnd). amat<sup>62</sup> valō nirfsišn<sup>63</sup> ēstišnīh<sup>64</sup> (mavan<sup>65</sup> Māh) valōšān vaxšīšn<sup>66</sup> ēstišnīh<sup>67</sup> (mavan apāxtarik<sup>68</sup> havōd<sup>69</sup> aēy pavan x<sup>70</sup>ēškārīh<sup>70</sup> tuwāniktur<sup>71</sup> havōd čīgōn Haftorang<sup>72</sup> u<sup>73</sup> Vanand u<sup>74</sup> Satvēs<sup>75</sup> u<sup>76</sup> Tištr<sup>77</sup>). min<sup>78</sup> mavan amat<sup>79</sup> Māh vaxšēt u nirfset<sup>80</sup> i<sup>81</sup> Lak Ōhrmazd.<sup>82</sup> (af-aš<sup>83</sup> vičir<sup>84</sup> pavan<sup>85</sup> Dāmdāt<sup>86</sup>).*

## 4

**Sanskrit.** *katham Candrah pravardhate. katham Candrah kṣayati. pañcadaśa Candrah pravardhate. pañcadaśa Candrah*

## 3

**Gujarati.** I venerate Ormazd . . . Whom I look at from below.

## 4

**Avesta.** How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen days does the Moon wane. As long as [is] her waxing, so long the waning. So long [is] the waning, even as the waxing. Who [is it] through whom the Moon waxes [and] wanes, [other] than Thee?

## 4

**Pahlavi.** How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does the Moon wane. (Fifteen days it accepts deeds and merit of the earthly beings, and the reward and recompense of the heavenly beings; and fifteen days it consigns the deeds and merit to the heavenly beings, and reward and recompense to the earthly beings. From the first to the fifteenth day the good victorious Moon accepts goodness and abundance from the heavenly beings, and from fifteenth to the completion of thirtieth day it bestows [them] unto the earthly beings. And from the first day, when the new Moon waxes, up to the end of the thirtieth day, it accepts light and goodness from the heavenly beings, and consigns reward and grace to the earthly beings). When it (which is the Moon) waxes, they wane (that are the northern planets, that is, they become [lit. are] non-ruling in their stations). When it wanes (which is the Moon), they wax (that are the northern planets, that is, they become [lit. are] more powerful in their own function; such as Haftorang, Vanant, Satves, and Tishtar). Through whom O Ormazd, does the Moon that is Thine wax and wane? (The decree of this [is] in the Damdad).

## 4

**Sanskrit.** How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does



*kṣayati. (pañcadaśadināni pṛthivīcārīṇām kāryāni puṇyāni ca pratikaroti paralokinām ca prasādan pañcadaśadināni paralokibhyaśca kāryāni puṇyāni ca sampādayati pṛthivīcārībhyaśca prasādan). yāḥ asya vṛddhīnām sthītayaḥ (kila yās Candrasya) teṣām avṛddhīnām sthītayaḥ (ye avākhtarīṇām pratīpāḥ santi yathā Haptoiringa-Vananta-Satauesa-Tistaraprabhṛtayaḥ kila sthītīyā arājāno bhavanti). avṛddhīnām sthītayo yā asya (kila yās Candrasya) teṣām vṛddhīnām sthītayaḥ (ye avākhtarīṇām pratīpāḥ santi kila satkāryatayā balavattarā bhavanti). kebhyaḥ yat Candrah pravardhate kṣayati ca. Te Ahuramazda. (asya vicāro Dāmdādena).*

## 4

**Persian.** *cūn Māh afzāyad u cūn Māh kāhad. pānzdah Māh afzāyad u pānzdah kāhad. (pānzdah rūz kār u kirfah īn jahān bāšandagān rā qabul kunad u musd ān jahān rā u pānzdah rūz kār u kirfah ān jahān rā dar Bahīšt sepārad u musd ān jahān īn jahān bāšandagān rā dar īn jahān baxšad). kih u afzūn mānad (ya'nī Māh) ēšān dar kāstan bamānad (kih muqābil u axtarān kih bad sitāragān hast cūn Haftorang u Vanant sitārah u Satvas u Tištar vaghayrah ya'nī bar āsmān hastand bā bē sūr and). u cūn bakāhad (ya'nī Māh) ēšān dar afzūnī bāšand (kih muqābil u axtarān ast ya'nī bah nekī sūrmānd bāšand). az kih Māh afzāyad [. . .] ay Hormazd. (byān u dar Dāmdād hast).*

## 4

**Gujarati.** *kem Māhātāb vadhec ane kem Māhātāb ghāṭec. pandar dan Māhātāb vadhec ane pandar dan Māhātāb ghāṭec. jēvāre Māhātābnī varadhī thācc tevāre tehenānī (iāne avākhtarī)*

the Moon wane. (Fifteen days it [lit. he] accepts the acts and meritorious deeds of the earthly beings, and the grace of the heavenly beings; and fifteen days it causes the acts and meritorious deeds to pass unto the heavenly beings, and the grace unto the earthly beings). Those that are the stages of its waxing (that is, of the Moon) [the same] are the stages of the waning of those (who, like Haftorang, Vanand, Satves, and Tishtar are opposed to the northern planets; that is, they become non-ruling through their position). The stages which are of its waning (that is, the Moon's) are the stages of waxing on the part of those (who are opposed to the northern planets; that is, they become stronger through good deed). Through whom does the Moon wax and wane? [It is] for Thee, O Ormazd. (Discussion of this [is] in [lit. through] Damdad).

## 4

**Persian.** When does the Moon wax (and) when does the Moon wane? Fifteen [days] does the Moon wax (and) fifteen [days] does it wane. (Fifteen days it accepts the acts and meritorious deeds of the inhabitants of this world and the reward of [those of] the next [lit. that] world; and fifteen days it commits the acts and meritorious deeds of this world to Paradise and bestows the reward of the next world on the inhabitants of this world in this world.) When it remains waxing (that is, the Moon), they remain waning (who, like Haftorang, the star Vanant, Satves, Tishtar, and so forth, are adversaries of the northern planets that are the evil stars; that is, they become unruling in heaven). And when it wanes (that is, the Moon) they remain waxing (who are the adversaries of northern planets, that is, they become powerful through righteousness). Through whom does the Moon wax, [ . . . ] O Ormazd? (Description of it is in Damdad).

## 4

**Gujarati.** How does the Moon wax and how does the Moon wane? Fifteen days does the Moon wax and fifteen days does the Moon wane. When there happens the waxing of the Moon,

*šetārāni) ghaṭati thāec. (avākhtari šetārā te ceār che. tenā nām Teštar, Šatueš, Vanant ane Haptorang che. e ceāro šetārāni kalab che). jevāre Māhātāb ghaṭato jāec tevāre tehenāni (iāne avākhtari šetārāni) varadhā thāec. e Hormajd tāhāro Māhātāb sā thakā vadhec ane ghaṭec. (eheno javāb Dāmdād Našakmā che).*

## 5

**Avesta.** *Mānhəm Gao.čidram ašavanəm ašahe ratum yaza-maide. taṭ Mānhəm paiti.vaēnəm. taṭ Mānhəm paiti.vīsəm. raoxšnəm Mānhəm aiwi.vaēnəm. raoxšnəm Mānhəm aiwi.vīsəm. hištanti Aməša Spənta x<sup>o</sup>arəno dārayeinti. hištanti Aməša Spənta x<sup>o</sup>arəno baxšənti zəm paiti Ahura.ḍatəm.*

## 5

**Pahlavi.** *Māh i<sup>1</sup> gōspand<sup>2</sup> tōxmak<sup>3</sup> ahrav i<sup>4</sup> ahrākih rat i<sup>5</sup>zam<sup>5</sup>. zak<sup>6</sup> Māh pavan madam<sup>7</sup> vēnišnūh<sup>8</sup> zak<sup>9</sup> Māh pavan madam<sup>10</sup> patirišnūh.<sup>11</sup> rōšnūh<sup>12</sup> i<sup>13</sup> Māh pavan<sup>14</sup> apar<sup>15</sup> vēnišnūh rōšnūh<sup>16</sup> i<sup>17</sup> Māh<sup>18</sup> pavan apar<sup>19</sup> patirišnūh.<sup>20</sup> yckavīmūd<sup>21</sup> Amahraspandān<sup>22</sup> gadā<sup>23</sup> yaxsenund.<sup>24</sup> yckavīmūd<sup>25</sup> Amahraspandān<sup>26</sup> gadā xelkūd<sup>27</sup> pavan samik<sup>28</sup> madam<sup>29</sup> Ōhrmazd dāt (bēn zak<sup>30</sup> samān<sup>31</sup> amat<sup>32</sup> nōk yehvūnct).*

## 5

**Sanskrit.** *Candram paśubijam puṇyātmakam puṇyagurum ārādhaye. tayā Candrasya upari nirikṣanatayā tayā Candrasya upari pratikaranatayā dīptimataś Candrasya upari nirikṣanatayā dīptimataś Candrasya upari pratikaranatayā. tiṣṭhanti Amarā Gurutarāḥ śriyam grhṇanti. tiṣṭhanti Amarā Gurutarāḥ*

there happens the waning of them (that is, of the northern stars). (The northern stars are four. Their names are Tishtar, Satves, Vanant, and Haftorang. These four stars have this epithet). When the Moon wanes, there happens the waxing of them (that is, of the northern stars). 'Through what, O Ormazd, does your Moon wax and wane? (The reply to this is in the Damdad Nask).

## 5

**Avesta.** We sacrifice unto the Moon that has the seed of the Bull, the righteous and master of righteousness. Now I look at the Moon. Now I present myself to the Moon. Now I behold the brilliant Moon. I present myself to the brilliant Moon. There stand up the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth created by Ahura.

## 5

**Pahlavi.** I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness. [Unto] the Moon with the upward look, the Moon with its acceptance from above. [Unto] the brightness of the Moon with its upward look, the brightness of the Moon with its acceptance from above. There stand the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth given by Ormazd, (at that time when [the Moon] becomes new).

## 5

**Sanskrit.** I propitiate the Moon that has the seed of cattle, which is the soul of righteousness, the master of righteousness. [Homage] through the looking above at the Moon, through the acceptance above of the Moon, through the looking above at the shining Moon, through the acceptance above of the shining Moon. There stand the Immortal, more than Venerable Ones, [and they] lay hold of the glory. There stand the Immortal, more than Venerable Ones (Archangels), [and they] shower the glory upon

(*Amišāspintāh*) *śrīyam varṣanti prthivyām upari Ahurmajdadat-tāyām (antas tasmin samaye yadā navanavataro bhavati).*

## 5

**Persian.** *Māh gūsfand tuxm kirfahgar u az kirfah buzurg rā buzurg dāram. vaqti kih Māh az bālā binad u vaqti kih Māh qabūl kunad vaqti kih rošan Māh nigirad u vaqti kih rošan Māh qabūl kunad bāšand Amšāsfindān u nūr gīrand bāšand Amšāsfindān u nūr baxšand bar jahān Hormazd paidā kardah (ān zamān kih nū u nūtar bēd).*

## 5

**Gujarati.** *Māhātāb goṣpand tokhmī aśo aśoie karī bujorag che tehene āradhū. jēvāre Māhātābnū uparthī jovū thācc jēvāre Māhātābnū uparthī kabul karvū thācc jēvāre rošan Candarmāhnū uparthī jovū thācc ane rošan Candarmāhnū uparthī kabul karvū thācc tevāre Amšāspando ubhā rahine (Māhātābnā) nurne sanghrec ane Amšāspando ubhā rahi te nu, ne Hormājdni pedā kidheli jamīn upar bakhśec.*

## 6

**Avesta.** *āat yač Mānhəm raoxšne tāpayeiti mišti urvaranəm zairi.gaonanəm saramačm paiti sēmāda usuxšyeiti. antarə.-mānhāšča pərənō.mānhāšča vīšaptadāšča. antarə.mānhəm ašavanəm ašahe ratūm yazamaide. pərənō.mānhəm ašavanəm ašahe ratūm yazamaide. vīšaptadəm ašavanəm ašahe ratūm yazamaide.*

## 6

**Pahlavi.** *adīn amat<sup>1</sup> Māh rōšn tāpēt mēšak urvar zarēn<sup>2</sup> (aēy tar<sup>3</sup>) (mavan<sup>4</sup>) pavan sarmay pavan<sup>5</sup> madam<sup>6</sup> zamīk lālā vaxšēnd<sup>7</sup>. pavan<sup>8</sup> andarmāh u<sup>9</sup> purmāh u<sup>10</sup> Vīšaptas<sup>11</sup>. andar-*

the earth created by Ormazd, (at the very time that it becomes ever more new).

## 5

**Persian.** I honor the Moon that has the seed of cattle, the meritorious and great through merit. At the time when the Moon looks from above and at the time when the Moon accepts, at the time when the bright Moon looks and at the time when the bright Moon accepts, there stay the Archangels and seize the light, there stay the Archangels and bestow the light upon the world created by Ormazd, (at the time when it becomes new and more than new).

## 5

**Gujarati.** I praise the Moon that has the seed of cattle, the righteous, the great through righteousness. When the Moon's looking from above takes place, when the Moon's accepting from above takes place, and the bright Moon's looking from above takes place, and the bright Moon's accepting from above takes place; then there stand the Archangels and collect the light (of the Moon), and there stand the Archangels and bestow that light on the earth created by Ormazd.

## 6

**Avesta.** When the Moon warms with its light, then the golden-colored plants always<sup>1</sup> grow up together from the earth in the spring. [We sacrifice unto] the new-moon days, the full-moon days, and the intervening seventh day. We sacrifice unto the new-moon, the righteous, master of righteousness. We sacrifice unto the full-moon, the righteous, master of righteousness. We sacrifice unto the intervening day, the righteous, master of righteousness.

## 6

**Pahlavi.** At the time when the Moon shines bright, ever green (that is, moist) [become] the trees (which) grow up on earth in spring. Unto the new-moon, full-moon, and Vishaptatha.

*māh i<sup>12</sup> ahrav<sup>13</sup> ahrākih rat izam<sup>14</sup> (pañcak<sup>15</sup> i<sup>16</sup> fratum<sup>17</sup> šapīr).  
purmāh<sup>18</sup> ahrav<sup>19</sup> ahrākih<sup>20</sup> rat izam<sup>21</sup> (pañcak i<sup>23</sup> diñkar<sup>24</sup>  
šapīr<sup>25</sup>). Višaptas<sup>26</sup> i<sup>27</sup> ahrav<sup>28</sup> ahrākih rat izam<sup>29</sup> (pañcak<sup>30</sup> i<sup>31</sup>  
sitīkar<sup>32</sup> šapīr<sup>33</sup>).*

## 6

**Sanskrit.** *tato yat Candrah diptimān tapate sadāiva vanas-  
patayo haritavarṇāḥ (kila sārdhraturā) vasantamāse upari pṛthivyām  
unmīlanti. antarācandro vā (pañcakasya yāḥ prathamasya  
uttamasya) sampūrṇacandro vā (pañcakasya dvitīyasya utta-  
masya) Viśaptatho vā (pañcakasya yāḥ tṛtīyasya uttamasya).  
antarācandram puṇyātmakam puṇyagurum ārādhaye. sampūrṇa-  
candram puṇyātmakam puṇyagurum ārādhaye. Viśaptatham  
puṇyātmakam puṇyagurum ārādhaye.*

## 6

**Persian.** *ān zamān kih Māh rošan tābad hamīšah dār u daraxt  
sabz rang bah zamān bahār bar zamūn tābad. andarmāh (kih pañj  
rūs auwal bihtar) u purmāh (kih pañj rūs digar bihtar) u Višaptah-  
tah Māh (pañj rūs sadigar bihtar). andarmāh kirfahgar kirfah  
buzurg rā buzurg dāram. purmāh kirfah ravān kirfah buzurg  
rā buzurg dāram. Višaptahtah kirfah ravān kirfah buzurg rā  
buzurg dāram.*

## 6

**Gujarati.** *ane jevāre rošan Māhataḥ (khub) roṣṇā apēc tevāre  
tamām jāhādḥ hamēṣe śabaj rangnā (iāne lūlā rehcc). ane bāhārnā  
rutmā andarmāhā (te śud 1 thā te śud 5 laginā Candarmāhāne  
keheche) ane purmāhā (te śud 6 thā śud 10 laginā Candarmāhāne  
keheche) ane Viśapetatha Māhā (te śud 11 thā te śud 15 laginā  
Candarmāhāne keheche) thā jamīn upar (jāhādḥ) varadhī thāec.  
e jehēvo andarmāhā aśo aśoie karī bujarag che tehene ārādhū ane*

I sacrifice unto the new-moon, the righteous, master of righteousness (the first five good [days]). I sacrifice unto the full-moon, the righteous, master of righteousness (the second five good [days]). I sacrifice unto Vishaptatha, the righteous, master of righteousness (the third five good [days]).

## 6

**Sanskrit.** At the time when the bright Moon shines, the green-colored (that is, the very moist) trees always unfold on earth in the months of spring. Either the new-moon (that of the first-best five) or the full-moon (of the second-best five) or the Vishaptatha (that of the third-best five). I propitiate the new-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the full-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the Vishaptatha that has the soul of righteousness, [which is] the master of righteousness.

## 6

**Persian.** At the time when the bright Moon shines, the green plants and trees always grow on earth in the time of spring. The new-moon (that of the first better five days) and the full-moon (that of the second better five days) and Vishaptatha (the third better five days). I honor the full-moon, the meritorious, the great, through merit. I honor the full-moon, of meritorious soul, the great through merit. I honor Vishaptatha of meritorious soul, the great through merit.

## 6

**Gujarati.** And when the bright Moon gives (much) brilliance, then all trees always remain of verdant color (that is, green). And in the spring-season from the new-moon (the Moon from the first to the fifth day is so called) and the full-moon (the Moon from the sixth to the tenth day is so called) and the Moon Vishaptatha (the Moon from the eleventh to the fifteenth day is so called)—from [these] there happens an increase of trees on the earth. I praise the full-moon, the righteous, the great through



*purmahā ašo ašoie kari bujarag che tehene ārādhū ane Viśapatatha (Māhā) ašo ašoie kari bujarag che tehene ārādhū.*

## 7

**Avesta.** *yazāi Mānḥm Gao.čīdrəm barəm račvantəm xʷarə-nanuhantəm afnanuhantəm tafnanuhantəm varčənanuhantəm xštā-vantəm ištavantəm yaxštavantəm saokavantəm zairimyāvantəm vohvāvantəm barəm baššazəm.*

## 7

**Pahlavi.** *yezbeṣūnam<sup>1</sup> Māh i<sup>2</sup> gōspand<sup>3</sup> tōxmak<sup>4</sup> bar i<sup>5</sup> rāyōmand i<sup>6</sup> gadōmand i<sup>7</sup> awrōmand (aēγ<sup>8</sup> amat<sup>9</sup> awr<sup>10</sup> madam<sup>11</sup> yatūnēt<sup>12</sup> pavan rās i<sup>13</sup> valō) i<sup>14</sup> tāpišnōmand<sup>15</sup> (aēγ<sup>16</sup> garmak<sup>17</sup>) varčōmand<sup>18</sup> (aēγ<sup>19</sup> dānāk<sup>20</sup>) i<sup>21</sup> xštāōmand<sup>22</sup> ištōmand<sup>23</sup> (aēγ<sup>24</sup> bar i<sup>25</sup> gōspandān<sup>26</sup> yehabūnēt) i<sup>27</sup> ničōdišnōmand<sup>28</sup> (kār<sup>29</sup> i<sup>30</sup> dēnā<sup>31</sup>) sūtōmand (aēγ<sup>32</sup> bar i<sup>33</sup> mayā<sup>34</sup> urvar<sup>35</sup> yehabūnēt<sup>36</sup>) sabžōmand<sup>37</sup> (aēγ<sup>38</sup> sabž<sup>39</sup> vabidūndak<sup>40</sup> zamāk<sup>41</sup> aēγ<sup>42</sup> zamāk<sup>43</sup> tar<sup>44</sup> yaxsenunēt<sup>45</sup>) vch<sup>46</sup> āpātīk<sup>47</sup> dātār i<sup>48</sup> bar i<sup>49</sup> bēša-zēnitār<sup>50</sup> (hamāk<sup>51</sup> āpātīk i<sup>52</sup> šapīr γal<sup>53</sup> yehabūnēt<sup>54</sup>).*

## 7

**Sanskrit.** *ārādhaye Candram paśubijam vibhaktāram śud-dhīmantaṁ śrīmantaṁ abhravantaṁ (kila abhrāṇi āyānti pra-bhāvena asya) tāpavantaṁ (kila uśmaguṇayuktaṁ) kriyāvantaṁ (jñānitaram ityarthah) lakṣmīvantaṁ lakṣmīvantaṁ (kila ṛddheḥ paśūnām dātāram) ūcāravantaṁ (kāryanyāyānām) lābhavantaṁ (kila phalapākasya jalavanaspatīnām dātāram) haritavarṇavantaṁ (kila pṛthivīm sārdratarām karoti) uttamasamṛddhīmantaṁ vibhaktāram ārogyatākaram.*

## 7

**Persian.** *buzurg dāram Māh gūsfand tuxm baxšandah rayomand xurahmana rā abrmānd (ya'nī abr āyand taba'a u) āb*

righteousness. And I praise the full-moon, the righteous, the great through righteousness. I praise (the Moon) Vishaptatha, the righteous, the great through righteousness.

## 7

**Avesta.** I will sacrifice unto the Moon that has the seed of the Bull, the bestower, radiant, glorious, possessed of water,<sup>1</sup> possessed of warmth, possessed of knowledge, possessed of wealth, possessed of riches, possessed of discernment, possessed of weal, possessed of verdure, possessed of good,<sup>2</sup> the bestower, the healing.

## 7

**Pahlavi.** I sacrifice unto the Moon that has the seed of cattle, the bestower, full of radiance, full of glory, full of clouds (that is, cloud comes in its proper way through [it]), full of warmth (that is, heat), learned (that is, wise), full of wealth, full of riches (that is, it gives fecundity to cattle), full of skill (in deeds of judgment), full of profit (that is, it gives fruition to water-plants), green (that is, it makes the earth moist, that is, it keeps the earth moist), giver of good prosperity, the bestower, the healer (it does give good prosperity unto all).

## 7

**Sanskrit.** I propitiate the Moon that has the seed of cattle, the dispenser, bright, glorious, possessing clouds (that is, clouds come through its lustre), possessing warmth (that is, endowed with the quality of heat), possessing activity (more wise, that is the meaning), possessing riches, possessing fortune (that is, giver of prosperity to [lit. of] cattle), discerning (the laws of duty), possessed of gains (that is, giver of the ripening of fruit unto the water-plants), possessing green color (that is, it makes the earth more moist), possessing excellent affluence, the distributor, the healer.

## 7

**Persian.** I honor the Moon that has the seed of cattle, the bestower, the brilliant, the glorious; possessing clouds (that is,

*dārandah (ya'nī garm xāšiat) tadabbar (ya'nī dānātār in m'anī) nūr dārandah xizānadār (ya'nī nūr gūsfandān rā dahandah) andēša nek dārandah (kār u 'adl) sūdmand (ya'nī pūr puxtān rā u āb dahandah daraxtān) sabz rang (ya'nī jahān sar sabz kunad) nek ganj dārandah u ham baxšandah tandurustī dahandah.*

## 7

**Gujarati.** *ane Mahatāb gošpand tokhmī bakhšešno karnār (rojinā) hišāno āpnār ane khālēš ane nurmand ane vādalmānd (te Māhābokhtārno elkāb che ane em kehche je tamām vādāl je āvec ane jāec te Māhābokhtārni madadgārīthī che) tathā tābešmand (iāne garam) ane dānā ane jebāi bharelō lakhašmīno šāheb ane nek andēšāno karnār (insāfnā kāmmā) ane fāedemand (jamīnne) hī rākhnār neāmatno āpnār rojīno bakhāšnār ane tandarustīno āpnār che tene ārādhū.*

## 8

**Avesta.** *ahe raya x<sup>a</sup>arənanəhača  
təm yazəi surunvata Yasna  
Mānəhm Gao.čīdrəm saodräbyō.  
Mānəhm Gao.čīdrəm ašavanəm ašahe ratəm yazamaide  
Haomayō gava . . .  
arš.uxdaēibyāsča vərəžibyō.  
yeiəhe hātəm . . . tqšča tāšča yazamaide.*

## 8

**Pahlavi.** *pavan sak<sup>1</sup> i<sup>2</sup> val<sup>3</sup> rāy u<sup>4</sup> gad<sup>5</sup> i<sup>6</sup> Māh<sup>6</sup> (amat-am<sup>7</sup> rāy u gad<sup>8</sup> i<sup>8</sup> Māh<sup>9</sup> ayāwār yekvūnāt<sup>10</sup>). val<sup>3</sup> yezbe-xūnam<sup>11</sup> pavan sak i<sup>12</sup> nigōšišnōmand<sup>13</sup> Yazīšn<sup>14</sup> pavan<sup>15</sup> Dēn<sup>16</sup> Dastabar<sup>17</sup> Māh i<sup>18</sup> gošpand tōxmak. pavan zōhr<sup>19</sup> Māh<sup>20</sup> i<sup>21</sup>*

the coming of the clouds is under his control), keeping lustre (that is, the quality of warmth), the deliberate (more wise, that is the meaning), keeping light, the treasurer (that is, giver of glory unto the cattle), keeping good consideration ([in] action and justice), possessing gains (that is, giver of full ripening and water unto the trees), green (that is, it makes the surface of the earth green), keeping good affluence and bestower (of the same), the healer.

## 7

**Gujarati.** And I praise the Moon that has the seed of cattle, the bestower, the giver of the portion (of earnings), and pure, and bright, and possessed of clouds (that is the epithet of the Moon, and they say that it is through the help of the Moon that all clouds come and go), and possessed of heat (that is, warm), and wise, and full of honor, lord of fortune, and discriminative (in the acts of justice), possessed of gain, keeping (the earth) green, giver of affluence, bestower of earnings, and healer.

## 8

**Avesta.**

For his radiance and his glory

I will sacrifice unto him, the Moon that has the seed of the Bull,

With the audible Yasna-sacrifice and with oblations.

We sacrifice unto the Moon that has the seed of the Bull, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever among male beings . . . unto both these males and these females we sacrifice.

## 8

**Pahlavi.** Owing to his radiance and glory [I sacrifice] unto the Moon (so that the radiance and glory of the Moon may be my help). I sacrifice unto him, the Moon that has the seed of cattle, with the audible Yasna-sacrifice [performed] (by the

*gōspand tōxmak*<sup>22</sup> *i*<sup>23</sup> *ahrav i*<sup>24</sup> *ahrākīh*<sup>25</sup> *rat yezbexūnam*<sup>26</sup>  
*pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min aitan*  
*. . . hanjamanikān zakarān u vakadān izam (Amahraspandān).*

## 8

**Sanskrit.** *asya śuddhayā śriyā ca enam ārādhaye śrūyamāna-*  
*ijisnyā Candram paśubijam (śuddhayā śriyā ca Candrasahāyinyā*  
*śrūyamānaijisnyā gurumukhena). prāṇāś Candram paśubijam*  
*punyātmakam puṇyagurum ārādhaye Homavṛkṣeṇa gavā . . .*  
*satyoktābhiṣca vāṇibhiḥ. ye vidyamānebhyaḥ . . . samavāyikān*  
*tān [tānsca] tāśca ārādhaye. (kila narastriāḥkṛtīn Amīśāspintān).*

## 8

**Persian.** *bah ray u xurah urā buzurg dāram bah šanīdah*  
*Yazišn. Māh gūsfand tuxm ray u xurah Māh yāri u šanīdah*  
*Yazišn (bah dahān Dasturān). bah zūr Māh gūsfand tuxm kirfah*  
*ravān kirfah buzurg rā buzurg dāram bah daraxt Hom bah gāv*  
*. . . bah rāst guftār guftan. kih az hastān . . . anjuman*  
*narān u nāriān rā buzurg dāram (ya'ni nar šūrat u nāri šūrathā*  
*Amīšāsfandān).*

## 8

**Gujarati.** [The paragraph does not occur in the Gujarati version.]

## 9

**Avesta.** *yasnēmča . . . āfrināmi Mānhahe Gao.čidrahe Gōušča*  
*aēvō.dātayā gōušča pouru.sarədayā.*

Dastur of the Religion). I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness, with oblations, with Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

## 8

**Sanskrit.** Owing to his brightness and glory I sacrifice unto the Moon that has the seed of cattle, with the audible Yasna-sacrifice (with the brightness and glory which attend upon the Moon, with the audible Yasna-sacrifice through the mouth of the teacher). I sacrifice unto the Moon that has the seed of cattle, of righteous soul, the master of righteousness, with oblations, with the Hom tree, with cow's milk . . . and with the truly-spoken words. Whosoever among the existing ones . . . those males and females combined I propitiate (that is, the Archangels of male and female forms).

## 8

**Persian.** On account of his righteousness and purity, I venerate him with audible Yasna-sacrifice,—the brightness and purity and help of the Moon that has the seed of cattle, with the audible Yasna-sacrifice (through the mouths of the Dasturs). I venerate the Moon that has the seed of cattle, of meritorious soul, the great through merit, with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

## 8

**Gujarati.** [The paragraph does not occur in the Gujarati version.]

## 9

**Avesta.** I bless the sacrifice . . . of the Moon that has the seed of the Bull, of the sole-created Bull, of cattle of all species.

9

**Pahlavi.** *yazišn . . . afrinam Mah<sup>1</sup> i<sup>2</sup> gōspand tōxmāk  
Tōrā<sup>3</sup> mēnūk<sup>4</sup> i<sup>5</sup> evakdat<sup>6</sup> gōspand pur sartak.*

9

**Sanskrit.** *ijisnimca . . . āśirvādayāmi Candraya paśubijāya  
Gave ca Atodātāya paśubhyaśca sampūrnajātibhyah.*

9

**Persian.** *du'a'i yazišn . . . Mah gūsfand tuxm rā u Gāvryodad  
rā u gūsfand tamān sardak rā.*

9

**Gujarati.** *ijaśne . . . dovā karū Māhātāb gośpand tokhmāne  
ane Gāviodadne ane tamām jātnā gośpandone.*

10

**Avesta.** *dasta aməm vərəθraγnəmca  
dasta gēuš x<sup>a</sup>θrō.nahūm  
dasta narəm pourutātəm  
stāhyanəm vyāxananəm  
vanatəm avanəmnanəm  
hadra.vanatəm hamərəθē  
hadra.vanatəm duš.maiṇyuš  
stē rapatəm čidra.avanəhəm.*

10

**Pahlavi.** *af-amān<sup>1</sup> yehabūnēt<sup>2</sup> amāvandih<sup>3</sup> u pērōžkarih<sup>4</sup>.  
af-amān yehabūnēt<sup>5</sup> bisryā u<sup>6</sup> x<sup>a</sup>atsūrih (aēγ mān<sup>7</sup> lāmā<sup>8</sup> bāt  
af-amān min<sup>9</sup> mandavam i<sup>10</sup> nafšā yehvūnāt<sup>11</sup>). af-amān yeha-  
būnēt<sup>12</sup> zak<sup>13</sup> i<sup>14</sup> gabrān pur rawišnih<sup>15</sup>. (frazand<sup>16</sup>) i<sup>17</sup> kabed  
stāyitar (aēγ ēšān nēwak xavītūnēt stāyitan<sup>18</sup>). hanjamanik<sup>19</sup>  
(aēγ<sup>20</sup> hanjaman<sup>21</sup> nēwak xavītūnēt<sup>22</sup> kartan<sup>23</sup>) vānitār<sup>24</sup> ēšān<sup>25</sup>  
avānitār<sup>26</sup> aēš<sup>27</sup> valā<sup>28</sup> pavan hakanin vānitār<sup>29</sup> dušmanān<sup>30</sup>*

## 9

**Pahlavi.** I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

## 9

**Sanskrit.** I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

## 9

**Persian.** The blessing of the sacrifice . . . [be] upon the Moon that has the seed of cattle, Gavyodad, and the cattle of all species.

## 9

**Gujarati.** I bless the sacrifice . . . unto the Moon that has the seed of cattle, and Gavyodad, and the cattle of all species.

## 10

**Avesta.** Give strength and victory.  
 Give a satisfactory supply<sup>1</sup> of cattle.  
 Give a multitude of men,  
 Steadfast, belonging to the assembly,  
 Vanquishing, not vanquished,  
 Vanquishing adversaries at one stroke,  
 Vanquishing enemies at one stroke,  
 Of manifest<sup>2</sup> help unto the blessed.

## 10

**Pahlavi.** Give unto us courage and victory. Give unto us meat and our own [earned] meal (that is, may there be bread unto me; may [it] be from my own thing [i. e. earned by self-exertion]). Give unto us fully developed men. [Give unto us] (offspring) that is a great thanks-giver (that is, who knows well how to praise), who is of the assembly (that is, who knows well how to form an assembly), vanquishing others [but] none van-



(do<sup>81</sup> do amat<sup>82</sup> pavan 1 bār yehamtūd<sup>83</sup> aš stūb<sup>84</sup> tuvān yehvūd<sup>85</sup> kartan) pavan<sup>86</sup> hakanin vānītār<sup>87</sup> dušmanān (ae anēr<sup>88</sup> aīt<sup>89</sup> mavan handčand<sup>40</sup> yemalelūnēt<sup>41</sup>). amat<sup>42</sup> yehamtūnēt ō ayāwārih i<sup>43</sup> ēšān aš pētākēnēt rāmišn<sup>44</sup> (aēy-aš<sup>45</sup> pavan jivāk rāmišn i<sup>46</sup> min zak mandavam<sup>47</sup> barā nikizēt<sup>48</sup>).

## 10

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

## 10

**Persian.** marā dehad himmat u firūzī u marā dehad gāv u an cih nān (ya'nī marā x<sup>o</sup>ēš bād ya'nī hamīšah bād). u marā dehad pūr rošni mardān (ya'nī farzand) kih bisyār sitāyīš kunand (u anjuman bakunad kih anjuman rā ham nek basitāyad u anjuman xūb kardan dānad) u dušmanān sadār (agar hast vas dušman bagūyad kih mā hastam tavānā bazadan dušmanān) šikandah dušmanān (ya'nī ēšān rā bah ašoi x<sup>o</sup>ēš šikand) šikanandah dušmanān u hamistārān u bah yakbārāgi šikanandah dušmanān. kih barasand bah yārī kih ēšān rā pai.lā bakunad rāmišnī (baham-ānjā rāmišnī az ēšān barasad).

## 10

**Gujarati.** (e Mahabokhtār) mahane āp hemat ane fatehemandī ane mahane āp mähārī halāl mehenatthī (pedā kidhelū) khānū tathā roṭī ane ghaṇā beṭānā farjand tārifne lāeknā anjumannā karnār ane (dušmanone) tālnār ane nali toḍnār (ašo lokone) ane ekbārāgi tālnār dušmanone ane ek martabe toḍnār baḍ naiatnā dušmanone ane (nekonī) madade pohocnār ane (necone) jāher rāmašnī pedā karnār (chevā farjando mahne āp).

## 11

**Avesta.**

*Yazata pouru.x<sup>o</sup>arənanha*

quishing him, at once vanquishing the enemies (when two [enemies] come at a time they are [not] able to paralyze him), at once vanquishing the enemies (that is, the ill-disposed ones; there is some one who says several). When he comes to the help of others it manifests joy unto him (that is, he at once beholds joy from that thing).

IO

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

IO

**Persian.** Unto me may it give strength and victory, and unto me may it give cattle and that which is bread (that is, may it be of my own; that is, may it always be). And unto me may it give full manifestation of men, (that is, an offspring) that praises much, and forms an assembly, (that likewise praises the assembly, and knows well to form an assembly), and [is] the smiter of enemies (if there are many enemies, even then he is able to say, 'I am capable of smiting the enemies'), conqueror of enemies, (that is, he conquers them through its own righteousness), conqueror of enemies and adversaries and conqueror of enemies at once. Who would come for help, and would cause joy unto them (joy may come unto them in all places through them).

IO

**Gujarati** Give unto me, (O Moon), courage and victory and give unto me food and bread (procured) by my honest labor, and many male offspring, worthy of praise, makers of assembly, and remover (of the enemies) and non-smiter (of the righteous people), and at once remover of the enemies and smiter of wicked enemies at a stroke, and helper of the righteous, and manifester of joy (unto the righteous)—(give such children unto me).

II

**Avesta.** Ye Angels full of glory!

*Yazata pouru. bažšaza  
 čidra vō buyārəš masanā  
 čidra vō zavanō. savō  
 čidrəm bōit̄ yūžəmčit̄ xʰarənō  
 yazəmnāi āpō dāyata.*

## II

**Pahlavi.** *Yazat pur gadā Yazat<sup>1</sup> pur bēšazēnitarih<sup>2</sup> pētakih<sup>3</sup>  
 i<sup>4</sup> lakūm yehvūnāt<sup>5</sup> (aēγ lakūm-č<sup>6</sup> pētaktar<sup>7</sup> yehvūnēt<sup>8</sup>). pavan<sup>9</sup>  
 pētakih<sup>10</sup> lakūm pavan<sup>11</sup> karitūnišn<sup>12</sup> sutimand<sup>13</sup> (amat<sup>14</sup> denā  
 mandavam ētōn vabidūnyēn<sup>15</sup>) pavan pētakih yehvūnēt<sup>16</sup> lakūm<sup>17</sup>.  
 gadā<sup>18</sup> maya<sup>19</sup> yehabūnēt. an<sup>20</sup> gadā rā yezbexānam (aēγ<sup>21</sup>)  
 maya i<sup>22</sup> Daitik<sup>23</sup>.*

## II

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

## II

**Persian.** *Izad pur xurah u Izad pur tandurusti marā paida  
 bāšand (ya'nī az har kaš marā paidātar bāšand barāy murād  
 barasand) u ān kih sūdmand hastand. (in ham ēdūn bakunand) kih  
 marā zāhir bāšad u šumā xurah hamišah badalūd. u ān xurah  
 rā buzurg dāram man kih āb Dāiti.*

## II

**Gujarati.** *ane Ijad nur bharelo tathā Ijad ghañi tandarostino  
 apnār (mahane) jāher thāo ane tamo fāedemand (Ijad) cheo (te  
 mahane) morādne vāste jāher thāo (ane e cīj e ravešakaro) je  
 mahane tamārū bujarag nur jāher thāe. te Ābedaitinā nurne  
 arādhū (Ābedaiti te ek nadīnū nām che ke te nadī Irāngavej  
 schernī najdik veheti che).*

Ye Angels full of healing!  
 Manifest be your greatness,  
 Manifest be those of you who help when invoked.  
 Ye waters give indeed just your own  
 Manifest glory unto the worshipper.

## II

**Pahlavi.** Ye Angels full of glory! ye Angels full of healing! may there be your manifestation (that is, be ye indeed more manifest)! Through your manifestation [be] full of profit by [our] invocations. (Do this thing in such a manner) [that] you be manifest [unto us]. Give the glory of your waters. I sacrifice unto that glory (that is) [of] the waters of Daiti.

## II

**Sanskrit.** [The paragraph does not occur in the Sanskrit version.]

## II

**Persian.** Ye Angels full of glory and ye Angels full of healing! be manifest unto me (that is, may ye all be manifest unto me for the fulfilment of my desires), and ye who are full of profit. (And likewise do it in this manner) that ye be manifest unto me, and always give the glory. And I honor that glory, which is of the waters of Daiti.

## II

**Gujarati.** And O Angel full of glory and Angel giver of much weal, be thou manifest (unto me) and do you, O (Angel) who are possessed of gain, be manifest (unto me) for my hope, (and do this in such a manner) that your great glory may become manifest unto me. I praise the glory of Abedaiti (Abedaiti is the name of a river which flows near the district [lit. city] of Iranvej).

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## 4. Aban Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

○

**Avesta.** [The introductory passage does not occur in the Avestan text.]

○

**Pazand.** *pa nām i Yazdā. Hormazd i X<sup>o</sup>adāe i awazūnī gurz x<sup>o</sup>arahe awazāyāt. Āvq Arduisūr Bānū bē rasāt. əž hamā gunāh . . . pa patit hōm.*

○

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān. Āpān Arduisūr Bānūk<sup>2</sup> pavan<sup>3</sup> (ayawārih i<sup>4</sup> lenē) barā<sup>5</sup> yehamtūnāt. min hamāk vīnās . . . pavan patēt havōm.*

○

**Persian.** *bah nām Izad. Hormazd Xudāi rūz afzūn buzurgī u rōšnī dar afzāyišn bād u Ābān Arduisūr Bānū bah yārī barasad. az tamām gunāh . . . bah patit hastam.*

**Gujarati.** *(šaru karūc) Iajdā dānā Šāheb pote potām mele peda thāelo varadlūno karnār che tenā nāme kari. bulandī ane nur Āvā Arduisūr Bānūnū jiādā thao (ane te mähārī madade pohoco). hū tamām gunāhthī . . . tobā kari pācho farū cheū.*

**Avesta.** *apam vanukinam Mazda.đatanam. Arəduyā apo Anahitayā ašaonyā. vispanamča apam Mazda.đatanam. vis-*

#### 4. Aban Nyaish

AVFSTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

**Avesta.** [The introductory passage does not occur in the Avestan text.]

o

**Pazand.** In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come Banu Aban Ardivisur. Of all sins . . . I repent.

o

**Pahlavi.** In the name of God. May Banu Aban Ardivisur come (for our help)! Of all sins . . . I am penitent.

**Persian.** In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase, and may Banu Aban Ardivisur come for help! Of all sins . . . I am penitent.

o

**Gujarati.** (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of Banu Aban Ardivisur increase (and may she come for my help)! From all sins . . . I turn back with repentance.

**Avesta.** Unto the good waters, created by Mazda. Unto the waters of Aredvi Anahita,<sup>1</sup> the righteous. Unto all waters created

*panqm̃a urvaranqm̃ Mazda.đātanqm̃. xšnaoθra . . . frasasta-  
yaeča. Yada Ahu vairyo . . . viθvā mraotu.*

## I

**Pahlavi.** *mayā i<sup>1</sup> šapir Ōhrmazd<sup>2</sup> dāt. Ardvīsūr<sup>3</sup> mayā<sup>4</sup> i<sup>5</sup>  
Anast ahrav<sup>6</sup>. u<sup>7</sup> harvisp<sup>8</sup> mayā i<sup>9</sup> Ōhrmazd dāt (ēvakartakih<sup>10</sup>).  
u<sup>11</sup> harvisp<sup>12</sup> urvar<sup>13</sup> Ōhrmazd dāt<sup>14</sup>. pavan šnāyēnitārih . . .  
frač afrīnakānīh. čīgōn Ahu kāmāk . . . dānišnik yemalelūnam.*

## I

**Persian.** *āb veh Mazd dād rā kih Ardvīsūr āb xāliš ašōi rā.  
u tamām āb Hormazd paidā kardah. u tamām āb kih dar  
daraxtān ast urā xušnūd kunam . . . āškār kunam. cun murād  
Xudāi . . . bah bulandī marā bagūi.*

## I

**Gujarati.** *pāni behetar Hormajdnū pedā kīdhelū Arduisurnū  
pāni ghanū khālēs ane pāk che tehene ane Hormajdnā pedā kī-  
dhelā tamām pānīne ane Hormajdnā pedā kīdhelā tamām urvarone-  
bhī khusāl karvāne vāste . . . mašhur karū. je mišale Hormajdnī  
khālēs . . . e raveše khabar kahūc.*

**Avesta.** *mraot Ahuro Mazdā Spitamāi Zaraduštrai. yazaeša  
me him Spitama Zaraduštra yam Arəduim Sərəm Anāhitam*

*pərədn. frākam bašazyam  
vī.daēvqm Ahurō.īkaēšqm  
yesnyqm anuhe astavaite  
vahmyqm anuhe astavaite  
ādn.frađanqm āsaonim  
vəndwō.frađanqm āsaonim  
gaēθō.frađanqm āsaonim*

by Mazda. Unto all plants created by Mazda. Propitiation . . . glorification. As he is the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

## I

**Pahlavi.** Unto the good waters, created by Ormazd. Unto the waters of Ardisur Anahit, the righteous. And unto all waters, created by Ormazd (all together). And unto all plants created by Ormazd. For the propitiation . . . benediction. As is the desire of the Lord . . . I speak with knowledge.

## I

**Persian.** Unto the good waters created by Mazda, which are the pure, holy waters of Ardisur. And unto all waters created by Ormazd. And I propitiate . . . manifest unto all waters that are in the trees. As is the desire of the Lord . . . speak unto me loudly.

## I

**Gujarati.** I announce . . . for propitiating Ardisur's good waters, which are very pure and holy and unto all waters created by Ormazd and even unto all trees. As is the desire of Ormazd . . . so I announce.

## 2

**Avesta.** Ahura Mazda spake unto Spitama Zarathushtra: 'Mayest thou sacrifice for me,<sup>1</sup> O Spitama Zarathushtra, unto her who is Aredvi Sura Anahita,

The wide-expanding, the healing,  
Foe to the demons, of Ahura's Faith,  
Worthy of sacrifice in the material world,  
Worthy of prayer in the material world,  
Life-increasing, the righteous,  
Herd-increasing, the righteous,  
Fold-increasing, the righteous,



*šæŕtō.frādanqm ašaonim*  
*daiiḥu.frādanqm ašaonim.*

## 2

**Pahlavi.** *guft-aš*<sup>1</sup> *Ōhrmazd*<sup>2</sup> *val Spitāmān*<sup>3</sup> *Zaratušt*<sup>4</sup>. *yez-*  
*bexūnih*<sup>5</sup> *li*<sup>6</sup> (*beratō*<sup>7</sup> *rā*<sup>8</sup>) *ae*<sup>9</sup> *Spitāmān*<sup>10</sup> *Zaratušt*<sup>11</sup>. (*yez-*  
*bexūn*<sup>12</sup>) *mayā*<sup>13</sup> *i*<sup>14</sup> *Arduisūr*<sup>15</sup> *Anast havōt*<sup>16</sup> (*Anastihš*<sup>17</sup> *hanā*<sup>18</sup>  
*aēy pavan*<sup>19</sup> *anastih*<sup>20</sup> *zak*<sup>21</sup> *jivāk*<sup>22</sup> *Starpāyak*<sup>23</sup> *yekavimūnēt*<sup>24</sup>)  
*pur frāč*<sup>25</sup> *raftār* (*aēy*<sup>26</sup> *kola jivāk bēn*<sup>27</sup> *vazlūnēt*<sup>28</sup>) *i*<sup>29</sup> *bēšazē-*  
*nūtār* (*aēy*<sup>30</sup> *mandavam*<sup>31</sup> *yal*<sup>32</sup> *bēšczenēt*<sup>33</sup>) *u*<sup>34</sup> *yūt Šēda*<sup>35</sup>  
*(aēy-aš Šēda*<sup>36</sup> *levatō lūt)* *Ōhrmazd Dātistān*<sup>37</sup> (*aēy-aš Dēnā*<sup>38</sup>  
*zak i*<sup>39</sup> *Ōhrmazd*) *i*<sup>40</sup> *yazišnōmand* *ō*<sup>41</sup> *axʷān*<sup>42</sup> *i*<sup>43</sup> *astōmand*<sup>44</sup>  
*(aēy*<sup>45</sup> *mandavam i*<sup>46</sup> *yehabūnēt)* *i*<sup>47</sup> *nyāyišnōmand*<sup>48</sup> *ō*<sup>49</sup> *axʷān*<sup>50</sup>  
*i*<sup>51</sup> *astōmand*<sup>52</sup> (*aēy*<sup>53</sup> *yatakōwih*<sup>54</sup> *vabidūnd*<sup>55</sup>) *i*<sup>56</sup> *jān frāxʷenit-*  
*ār*<sup>57</sup> *ahrav* (*min*<sup>58</sup> *xʷāstak*<sup>59</sup>) *i*<sup>60</sup> *ramak frāxʷenitār*<sup>61</sup> *ahrav*<sup>62</sup>  
*(anšūtā*<sup>63</sup>) *i*<sup>64</sup> *gēhān frāxʷenitār*<sup>65</sup> *ahrav*<sup>66</sup> (*gōspand*<sup>67</sup>) *xʷāstak*<sup>68</sup>  
*frāxʷenitār*<sup>69</sup> *ahrav xʷāstak*<sup>70</sup> (*huzuštān*<sup>71</sup>) *i*<sup>72</sup> *matā frāxʷenitār*<sup>73</sup>  
*ahrav*<sup>74</sup> (*pavan*<sup>75</sup> *ēvakartārih*<sup>76</sup>).

## 2

**Persian.** *guft Hormazd Spitmān Zartušt rā. buzurg dārī*  
*(duxtār) marā ay Spitmān Zartušt kih ab Arduisūr wēžah rā kih*  
*bah gāt xūd qāim (u bah jāi pāk kih Sitarpāy mimānad) bisyār u*  
*darās u zūd ravandah (yaʼnī har jā bašavad) u tandurusti bax-*  
*šandah (yaʼnī har cis rā tandurust badārad) u az Dīw judā (yaʼnī*  
*b-u hic Dīw nīst) u Dād Hormazd dārandah (yaʼnī Dād u canānci*  
*Dād Hormazd) sasāwār buzurg dāštan andar jahān (yaʼnī cizī*  
*dādan) u sasāwār namās burdan andar jahān (yaʼnī jādangōi Dīn*  
*kardan) jān darāzi baxšandah ašōān u ganj gūsfand afzāyandah*  
*ašō mard mulk afzāyandah ašō mard u matāʾ gūsfandān afzāyan-*  
*dah ašō (matāʾ yaʼnī rama) dch afzāyandah ašō (bah yakbāragih).*

Wealth-increasing, the righteous,  
Country-increasing, the righteous.'

## 2

**Pahlavi.** Ormazd said unto Spitman Zartusht: 'Sacrifice unto my (daughter), O Spitman Zartusht. (Sacrifice) unto the waters of Ardisur Anahit (her being called Anahit is this, that owing to her purity she is stationed at the Star Mansion), very onward-moving (that is, she penetrates into every place), the healing (that is, she does heal persons), and apart from the Demon (that is, there is no Demon with her), of the Law of Ormazd (that is, her Law is that of Ormazd), full of sacrifice in the material world (that is, bestowing a gift), full of praise in the material world (that is, interceding for good work), life-increasing, the righteous, (increaser of riches), increaser of the flocks (of men), the righteous, increaser of the settlements, the righteous, increaser of the riches (of cattle), (the riches of the worthy), increaser of the city, the righteous, (all together).'

## 2

**Persian.** Said Ormazd unto Spitman Zartusht: 'Offer praise unto my (daughter), O Spitman Zartusht, the water Ardisur, the pure, who by her own nature is abiding (and stays in the holy place, the Star Mansion), going far and wide and swiftly (that is, she reaches all places), bestower of healing (that is, she keeps everything in health), and apart from the Demon (that is, there is no Demon with her), and holding the Law of Ormazd (that is, the Law and everything whatsoever of the Law of Ormazd), worthy of praise in this world (that is, for offering something), and worthy of paying homage in this world (that is, of interceding for the good works of the Religion), giver of long life unto the righteous, and increaser of the riches of cattle of the righteous man, increaser of the country of the righteous man, and increaser of the stock of cattle, the righteous, (the stock, that is, the flocks), increaser of the village, the righteous, (all at once).'

## 2

**Gujarati.** *Hormajde kahū Jartošt Aspantamāne ke e Špetmān Jartošt te je māri Arduisur khāleš ane ghaṇi setāb āgal cālṇār tandarustūni āpnār Devthi judi ane Hormajdno (iāne māhāro) Insaf ane Hokam rākhnārī che ane jehānmā ijašne karvāne lāek ane e jehānmā nīāes karvāne lāek che teheni iāne Arduisurni āradhanā kar ke e jivni varadhūni karnār ašo ane ādamīnā ṭolāni varadhūni karnār ašo ane jehānni varadhūni karnār ašo ane khajāno (ane gošpand) ne jiāde karnār ašo ane šeherni varadhū karnār ašo che.*

## 3

**Avesta.** *yā vīspanqm aršnqm xšudrā yaoždadāiti  
yā vīspanqm hāirišinqm  
zqθai garwqn yaoždadāiti  
yā vispā hāirišiš huzamitō dadāiti  
yā vīspanqm hāirišinqm  
dāitīm radwīm paēma ava.baraiti.*

**Pahlavi.** *mavan harvisp<sup>1</sup> gušnān zak<sup>2</sup> i<sup>3</sup> šusr<sup>4</sup> yōždasrih<sup>5</sup> yehabūnēt<sup>6</sup> (aēy amat<sup>7</sup> dakyā<sup>8</sup> u<sup>9</sup> xūp u<sup>10</sup> lā levatā xōn<sup>11</sup> u<sup>12</sup> rīm barā yātūnēt<sup>13</sup> pavan rās<sup>14</sup> i<sup>15</sup> valā<sup>16</sup>). mavan<sup>17</sup> harvisp<sup>18</sup> vakadān<sup>19</sup> pavan serxūnišnīh<sup>20</sup> o<sup>21</sup> gawr<sup>22</sup> yōždasrih<sup>23</sup> yehabūnēt<sup>24</sup> (aēy amat<sup>25</sup> bār<sup>26</sup> i<sup>27</sup> tanid āpustan yehvūnēt pavan rās i<sup>28</sup> Ardvīsūr<sup>29</sup>). mavan harvisp<sup>30</sup> vakadān pavan sāyīšn<sup>31</sup> huserxūnišnīh<sup>32</sup> yehabūnēt<sup>33</sup> (aēy<sup>34</sup> amat<sup>35</sup> frārōn<sup>36</sup> u<sup>37</sup> xūp barā yātūnēt pavan<sup>38</sup> rās i<sup>39</sup> valā. hama<sup>40</sup> vakadān rā gās frazand serxūnišnīh min āsānīh u bēša-sišnīh serxūnišnīh xelkūnēt u 2 frazand u 3 frazand evakartakīh levatā ham barā yātūnēt pavan ayāwārīh i Ardvīsūr<sup>41</sup>). mavan o<sup>42</sup> harvisp<sup>43</sup> vakadān zak i<sup>44</sup> datīha (čand<sup>45</sup> āpāyēt) frārōn (aēy<sup>46</sup> basīm) pēm madam yedrūnyēn.<sup>47</sup> (zak<sup>48</sup> aiš mavan nišā levatā šoi nafšā min pēmān yehvūnd zak nišādan rā handčand pēm āpāyēt vad čand frārōn basīm barā yātūnēt).*

## 2

**Gujarati.** Thus said Ormazd unto Spitman Zartusht: 'O Spitman Zartusht, praise my Ardivisur who is pure and much onward-moving, giver of health, apart from the Demon, and keeper of Ormazd's (that is, my) Justice and Command, and worthy of offering sacrifice in this world, and worthy of offering praise in this world, who is the increaser of life, the righteous, and the increaser of the flocks of men, the righteous, and the increaser of the world, the righteous, and the increaser of riches (and cattle), the righteous, and increase of the city, the righteous.'

## 3

**Avesta.** Who purifies the seed of all males.

Who purifies the wombs of

All females for bearing.

Who makes all females have easy childbirth.

Who bestows upon all females

Right [and] timely milk.

**Pahlavi.** Who gives purification unto the seeds of the youths (that is, pure and good; and it is through her that it comes without blood and impurity). Who gives purification unto the wombs of all women for delivery (that is, it is through Ardivisur that they become pregnant for the second time). Who gives easy delivery to all women, at the time of birth (that is, it is through her that [the child] comes in a proper and good condition. She bestows upon all women easy and healthy delivery at the time of childbirth, and it is through the help of Ardivisur that two and three children come together at one time). Who brings unto all women proper (as much as is needed) and timely (that is, good) milk. (The woman who has approached her own husband gets the required quantity of timely good milk).

## 3

**Persian.** *kih tamām javānān rā pākī manī baxšad (ya'nī šusr pāk u be xūn āyad bah rāh u). u tamām zanān rā bah vaqt zādan zihdān ēšān rā pākī badehad (ya'nī dīgar bār ābastan šavad bah rāh Ardvīsūr). kih tamām zanān rā bah vaqt zādan xūb zādani badehad (kih nēk u xūb farzand bayāyad bah rāh u). kih ān tamām zanān rā candān kih bāyad u nēk (ya'nī) šīr xūš baxšad.*

## 3

**Gujarati.** *je tamām maradonī manī (iāne dhāt) ne pākī bakhšec. ane je tamām mādāvonā kamalne pākī āpec (ke bijivār te farjand janec te ehenī madatthī). ane je tamām oratone nek janvū bakhšec (iāne farjand jantī vakhat āšān bakhšec). ane je tamām oratone inšāfne rāhe (jeṭlū joie teṭlū) khub dudh bakhšec.*

## 4

**Avesta**

*masitəm dūrāt frasrūtəm  
yā asti avavaiti masō  
yadā vīspā imā āpō  
yā zēmā paiti fratačainti  
yā amavaiti fratačaiti  
Hukairyāt hača barəzanhač  
aoi Zrayō Vouru.kašəm.*

## 4

**Pahlavi.** *mas<sup>1</sup> zak<sup>2</sup> (i<sup>2</sup> Ardvīsār<sup>3</sup>) i<sup>4</sup> dur<sup>5</sup> frač nāmik (aēγ-aš<sup>6</sup> šēm<sup>7</sup> dur<sup>8</sup> jivāk<sup>9</sup> vaslunt<sup>10</sup> yekavīmūnēt aēγ<sup>11</sup> šēm i valō bēn kola šatr u kola vilayat u bēn hamā gēhān ēīgōn Ard- vīsār<sup>12</sup> frač aiš laūt) mavan ait (aēγ-aš<sup>13</sup>) zak<sup>14</sup> hand<sup>15</sup> masih<sup>16</sup> čand<sup>17</sup> valōšān harvisp<sup>18</sup> mayā mavan pavan<sup>19</sup> zamik madam<sup>20</sup> frač tačēnd<sup>21</sup> havōt<sup>22</sup> (Ardvīsār<sup>23</sup> mayā min aparik<sup>24</sup> mayā<sup>25</sup>*

## 3

**Persian.** Who gives pure semen unto all youths (that is, pure and bloodless seed originates through her). And who gives purity unto the wombs at the time of delivery (that is, it is through Ardisur that they become pregnant for the second time). Who gives easy delivery unto all women at the time of delivery (it is through her that good and fair children are born). Who bestows upon all women the required quantity of good, (that is) pleasant milk.

## 3

**Gujarati.** Who bestows purification upon the seed (that is, semen) of all males. And who gives purification unto the wombs of all females (it is through her [Ardisur's] help that she gives birth of offspring for a second time). And who gives good delivery unto all women (that is, bestows ease at the time of child-delivery). And who bestows plentiful milk in just measure (as much as is needed) upon all women.

## 4

**Avesta.** The great, far-famed,  
Who is as much in greatness  
As all these waters  
That run along on this earth.  
Who, the strong one, flows forth  
From the height Hukairya  
To the Sea Vourukasha.

## 4

**Pahlavi.** The great (Ardisur) who is of a far-famed name (that is, her name has reached distant places; that is, no one's name has so far reached in every city and every district, and in all the world, as that of Ardisur), whose (that is, hers) is as much greatness, as that of all the waters that flow on the earth (the waters of Ardisur are greater than all other waters, except

*mas*<sup>36</sup> *ait*<sup>37</sup> *yūt min Arwand u*<sup>38</sup> *Arwand*<sup>39</sup> *levatā*<sup>40</sup> *Ardivisūr*<sup>41</sup>  
*u*<sup>42</sup> *Ardivisūr*<sup>43</sup> *levatā Arwand ham*<sup>44</sup> *la*<sup>45</sup> *vaxdūnt yekavīmūnet*  
*mavan pavan amāvandih*<sup>46</sup> *frāč tačēt*<sup>47</sup> *min Hukar*<sup>48</sup> *i*<sup>49</sup> *buland*  
*madam*<sup>50</sup> *zak*<sup>51</sup> *i*<sup>52</sup> *Zray i*<sup>53</sup> *Frax<sup>o</sup> kart*<sup>54</sup>.

## 4

**Persian.** *mihtar ān (Ardivisūr) kih dur ravad u bakunad nām*  
*(ya'ni nām u bah jāi dur šudah ast) kih hast (ya'ni urā) candān*  
*mihtari candān kih urā bar zamīn har jā kih raftah bāšad (ya'ni*  
*Ardivisūr mihtar az tamām āb judā az Arang cih kih Arang bā*  
*Ardivisūr yak jā nist ān az Ardivisūr judā ast) kih bah himmat*  
*xūd durtar ravad az (kūh) Hukar (nām) kih buland ast bah*  
*Zarāpārānkard.*

## 4

**Gujarati.** *ane bujorag (Ardivisūr) dur lagī ghaṇī nāmdār ane*  
*je bijā tamām pāṇī je e jamīn ūpar bulandīthī cāleā che te kartāne*  
*(Ardivisūr) motī bujorag che je Hukare (nāmnā pāhaḍnī) bulandī-*  
*thī Jareheravakāś Dariāmā hemate karī āgal cālec.*

## 5

**Avesta.**

*yaozanti vīspē karanō*  
*Zrayā Vouru.kašaya*  
*ā vīspō maiḍyō yaozaiti*  
*yaṭ hiš aoi fratačaiti*  
*yaṭ hiš aoi fražgaraiti*  
*Arədvī Sūra Anāhita.*  
*yeiše hazarəm vairyanəm*  
*hazarəm apa.γžāranəm*  
*kaščīčā aēšəm vairyanəm*  
*kaščīčā aēšəm apa.γžāranəm*  
*čadwarə.satəm ayarə.baranəm*  
*hvaspāi nairē barəmnāi.*

Arang, and Arang does not unite together with Ardivisur, neither Ardivisur with Arang), who flow onward with might from the great Hukar to the Sea Vourukash.

## 4

**Persian.** That more than great (Ardivisur), which goes far and is known by name (that is, her name has reached distant places), who is (that is, unto her) [is] so much greatness that she flows over all parts of the earth (that is, Ardivisur is greater than all waters, with the exception of Arang, since Arang is not in one place with Ardivisur; she is apart from Ardivisur), who goes farther through her own courage, from the high (mount) Hukar (by name) to the Sea Vourukash.

## 4

**Gujarati.** And the great (Ardivisur) is much known afar, and (Ardivisur) is much greater than all other waters that flow upon this earth with greatness, who courageously moves along from the heights (of the mount named) Hukar into the Sea Vourukash.

## 5

**Avesta.** All the shores around the Sea Vourukasha  
Are in commotion,  
The whole middle is bubbling up  
When she flows forth unto them,  
When she streams forth unto them,  
Aredvi Sura Anahita.  
To whom belong a thousand lakes,  
To whom a thousand outlets;  
Anyone of these lakes  
And any of these outlets  
[Is] a forty days' ride  
For a man mounted on a good horse.



## 5

**Pahlavi.** *māvan āyozēt<sup>1</sup> harvisp kanārak i<sup>2</sup> Zray i<sup>3</sup> Frax<sup>4</sup> kart<sup>4</sup> (aēy barā kōfēnēt<sup>5</sup>) o<sup>6</sup> harvisp<sup>7</sup> ān<sup>8</sup> miyān<sup>9</sup> āyozēt<sup>10</sup> (aēy<sup>11</sup> barā rečēt<sup>12</sup>) māvan<sup>13</sup> o<sup>14</sup> valōšān madam<sup>15</sup> frāc tačēt<sup>16</sup> (pavan evakartakih) māvan<sup>17</sup> o<sup>18</sup> valōšān madam frāc rečēt (pavan evakartakih) Ardvīsūr<sup>19</sup> Anast<sup>20</sup>. māvan bēn zak 1000 var 1000<sup>21</sup> āpxāhak<sup>22</sup> (var zak<sup>23</sup> māvan-aš min<sup>24</sup> xān<sup>25</sup> āpxāhak<sup>26</sup> zak<sup>27</sup> māvan-aš<sup>28</sup> bēn<sup>29</sup> laxvār yekavīmūnēt bēn zak Ardvīsūr<sup>30</sup> ait<sup>31</sup> māvan<sup>32</sup> zak<sup>33</sup> Zray<sup>34</sup> yemalelūnēt<sup>35</sup> aēy<sup>36</sup> denō Ardvīsūr<sup>37</sup> rā 1000 var ait u kolā evak evak var 1000—1000 āpxāhak ait. min zak 1000 āpxāhak mayā rečēt u tačēt. zak mayā bēn Vahišt yekavīmūnēt. min zak mayā aēy āpxāhak mayā harvisp gēhān madam tačēt). katārčae<sup>38</sup> min<sup>39</sup> valōšān varān<sup>40</sup> katārčae<sup>41</sup> min<sup>42</sup> valōšān āpxāhakān<sup>43</sup> (aēy<sup>44</sup> dōi<sup>45</sup>) pavan<sup>46</sup> 40 yūm yedrūnišn māvan<sup>47</sup> zak<sup>48</sup> hvasp gabrā<sup>49</sup> yedrūnišn<sup>50</sup> min<sup>51</sup> kōstak<sup>52</sup> (ait<sup>53</sup> māvan min hamāk<sup>54</sup> kōstak<sup>55</sup> yemalelūnēt<sup>56</sup>).*

## 5

**Persian.** *bapayvand u bah tamān kinārah Zarahparānkard (ya'ni bakubad) u ān tamām āb rā bapayvand kih ān bar ēšān zyādahravad bah judāi kih ham bar cšān zyādah ravad bah hamrahā Ardvīsūr wēšah. kih andar yak hasār nāv xānhā u darmiyān hasār nāv dānhā andar ān jā bāz istad (ya'ni dar ān jā Ardvīsūr hast kih darmiyān Zarahparānkard guyaud). harkudām az ān tah xānhā u harkudām az ān nāv dānhā bah cihal rūš barad savār bar asp tēs raftār savār šudah bah yak sū (u ham mīguyand kih bah har cahār sūh baravad).*

## 5

**Gujarati.** *ane je tamām Jarchevarkaš Dariāne kināre fari valec ane tamām (darīā) ne darmedān jāi pohocēc ke te Ardvīsūr khālēt bijā (tamām pānī) ūpar jiāde cālec ke je bijā (pānī) ūpar (ekbārgī) hajare gofāo tathā hajare morione darmedān ghanī buland vhec. te gofāo madhenō ekako gofo ane te morio madhenī ekakī mori (chevī moṭi chī) je khub ghodāno šavār (tehenī andar ceāre taraf ghodō dodāuco jāc) te dan ceālīse pelī taraf pohoci sake.*

## 5

**Pahlavi.** Who stirs up all the shores of the Sea Vourukash (that is, treads upon [them]), who stirs up the whole middle (that is, flows forth), who flows beyond those [waters] (together), who flows beyond those [waters] (together)—Ardvisur Anahit. Whose are a thousand lakes, and a thousand outlets (a lake is that whose [waters flow] from the canal, an outlet is that whose [waters] flow lack into that Ardvisur; there is some one who says, in the Sea; that is, that Advisur has a thousand lakes, and each lake has a thousand outlets. The waters run and flow from these thousand outlets. That water is stationed in Paradise. It is from this that the water, that is, the waters of the outlets flow over all the earth). Any one of these lakes and any one of these outlets (that is, both) take forty days for a man with a good horse to take him from its shore (there is some one who says from all the shores).

## 5

**Persian.** She touches all shores of Vourukash (that is, treads upon [them]), and she touches all the waters, and she flows more swiftly than other [waters], whether apart or together with them, she, the pure Ardvisur. She merges into a thousand underground channels and a thousand canals (that is, Ardvisur is in that place which is called the interior of Vourukash). It takes forty days for a rider of a swift horse to go in one direction (and they also say, in all four directions) of every one of these underground channels and every one of these canals.

## 5

**Gujarati.** And who encircles all the shores of the Sea Vourukash and reaches into all (seas)—that pure Ardvisur flows onward more than (all other waters)—and who flows more mightily than other (waters) into a thousand caves and a thousand drains (all at once). Every one of these caves, and every one of these drains (is so great), that a rider of a good horse, (who goes galloping in every direction), can reach the other side in forty days.

## 6

**Avesta.** *aiihāšča mē aēvanhā āpō  
apa.γžārō vījasaiti*

*vīspaiš aoi karšvaṇ yaīš hapta. aiihāšča mē aēvanhā āpō  
hamada ava.baraiti  
haminmīča zayanmīča.  
hā mē āpō yaoždadaiti  
hā aršnaṃ xšudrā hā xšadrinaṃ garəwa hā xšadrinaṃ paēma.*

## 6

**Pahlavi.** *ān<sup>1</sup> li ēvak min āpān<sup>2</sup> mavan āpxāhak<sup>3</sup> barā<sup>4</sup> ye-  
hamtūnēt<sup>5</sup> pavan (xavītiḥ aēγ<sup>6</sup> tariḥ) madam<sup>7</sup> ō harvišp<sup>8</sup> haft  
kišvar.<sup>9</sup> zak i<sup>10</sup> li ēvak mīn<sup>11</sup> xānān<sup>12</sup> (min<sup>13</sup> āpxāhān<sup>14</sup>) amat<sup>15</sup>  
ō ham yedrūnyēn (aēγ ēvatum<sup>16</sup> yedrūnyēn<sup>17</sup>) pavan hāmīn<sup>18</sup>  
pavan-č samastān.<sup>19</sup> ān<sup>20</sup> li mayā<sup>21</sup> yōždāsriṇēt<sup>22</sup> (aēγ dakyā<sup>23</sup>  
yaxsenunēt<sup>24</sup>) zak<sup>25</sup> i<sup>26</sup> gušnān<sup>27</sup> šusr<sup>28</sup> ān<sup>29</sup> vakadān<sup>30</sup> gawr<sup>31</sup>  
zak<sup>32</sup> i<sup>33</sup> vakadān<sup>34</sup> pēm.<sup>35</sup>*

## 6

**Persian.** *ān kih yak az āb man ast az nāvānāhā barasad  
tamāmī bah haft kišvar zamīn. u ān kih yak az āb man ast ān  
tamām barad (kih šahmā barad) bah garmā u ham bah sarmā. ān  
āb marā pāk (ya'nī xāliš bakunad) ān manī javānān rā u ham  
ān zahdān rā.*

## 6

**Gujarati.** *te morio madhenī ek morinū māhārū paṇi tamām je  
hafta kešvar jamin mā (tarī tājagīne vāstē) pohocec ane te nālāvo  
madhenu ek nālānū māhārū paṇi tāhādmā tathā hunālāmā (ekhlū  
potānī jāte) cālū jācc. ane te māhārū paṇi te je jōvānomī manī  
(iāne dhāt che) tehene tathā te je oratonā kamal che tene tathā te je  
oratonū dudh che tene pāk rākhec.*

## 7

**Avesta.** *yām azəm yō Ahurō Masdā hīzvarəna usbaire fradaðān  
nmānaheča vīsaheča zantōušča dainhōušča.*

## 6

**Avesta.** And the outflow of this  
One water of mine penetrates  
unto all the seven zones. And [the outflow] of this one water  
of mine

Flows continuously  
Both summer and winter.

She purifies my waters,  
she [purifies] the seed of males, the wombs of females, the milk  
of females.

## 6

**Pahlavi.** That one of my waters of the outlets comes forth  
(with greenness, that is, freshness) over all the seven regions.  
That one of my canals (and that one of my outlets) flow equally  
(that is, flow most singly) during summer as well as during  
winter. That water of mine purifies (that is, keeps pure) the  
seeds of males, the wombs of females, the milk of females.

## 6

**Persian.** That one water of my canals goes to all the seven  
regions. And that one water of mine flows equally (flows boldly)  
in summer and in winter. And that water of mine purifies (that  
is, cleanses) the seed of the youths as well as the wombs of  
women.

## 6

**Gujarati.** The waters of one of those of my ditches, reach all  
the seven regions (for giving freshness and health); and the  
waters of one of those of my channels keep flowing (singly of its  
own accord) both in winter and in summer. And those my  
waters purify the seed (that is, semen) of youths, and the wombs  
of women, and the milk of women.

## 7

**Avesta.** Whom I, Ahura Mazda by movement of tongue [?]  
brought forth for the furtherance of the house, village, town, and  
country.

## 7

**Pahlavi.** *li<sup>1</sup> mavan Ōhrmazd havōm an<sup>2</sup> (li Ardvīsūr<sup>3</sup>) rā<sup>4</sup> bulandtar<sup>5</sup> jivāk<sup>6</sup> li<sup>7</sup> burtam<sup>8</sup> frādahišnīh<sup>9</sup> denō<sup>10</sup> mān u<sup>11</sup> (frādahišnīh) zak<sup>12</sup> i<sup>13</sup> vis<sup>14</sup> (pavan frādahišnīh<sup>15</sup>) zak<sup>16</sup> i<sup>17</sup> zand (pavan<sup>18</sup> frādahišnīh) zak<sup>19</sup> i<sup>20</sup> mata.*

## 7

**Persian.** *urā man kih Hormazd hastam bah jāyagāh buland burdaham buland az in xānah u ham az maḥallat u ham az šahr u ham az dih.*

## 7

**Gujarati.** *ke hū je Hormazd cheū te me gharnī tathā mohlānī tathā gāmnī tathā sehernī varadhīnī karnār (Arduīsūr Bānū) che tehene bulandīthi bulandī apic.*

## 8

**Avesta.** *yā ahmāt Staota Yasnya srāvayeni Ahunəmča Vairīm srāvayeni Ašəmča Vahištəm husravāni apasča varuhiš yaoz-dadāne hadra ana Gāθwya vača 'Garō nmāne Ahurō Mazdā jasaṭ paōiryō' dadat ahmāt taṭ avat āyaptəm.*

## 8

**Pahlavi.** *stāyišn<sup>1</sup>ōmand an<sup>2</sup> (li Ardvīsūr<sup>3</sup>) Yazīšn<sup>4</sup>ōmand an<sup>5</sup> (li Ardvīsūr<sup>6</sup>) u<sup>7</sup> Ahunvar<sup>8</sup> srav<sup>9</sup>ōmand<sup>10</sup> an<sup>11</sup> (li Ardvīsūr<sup>12</sup>) u<sup>13</sup> ahrākīh<sup>14</sup> pahlum<sup>15</sup> husrav<sup>16</sup> āwāyišn<sup>17</sup>ōmand<sup>18</sup> an<sup>19</sup> (li<sup>20</sup> Ardvīsūr<sup>21</sup>) (u<sup>22</sup> mayā i<sup>23</sup> Ardvīsūr<sup>24</sup> šapir<sup>25</sup>) pōdās<sup>26</sup> bun<sup>27</sup> srāv denō Gās-an<sup>28</sup> barā<sup>29</sup> yezbexund u stāyišn<sup>30</sup> vabidund<sup>31</sup> (petākīh hānā<sup>32</sup> havēd ar<sup>33</sup> min Gāsān<sup>34</sup> srav stāyišn<sup>35</sup> vabidūnik rā) Garōt-mān<sup>36</sup> (mān<sup>37</sup> i<sup>38</sup>) Ōhrmazd pavan fratum petāk kart<sup>39</sup> barā ychamtūnēt<sup>40</sup> u<sup>41</sup> yehabūnēt<sup>42</sup> denō rā (zak i<sup>43</sup> Ardvīsūr<sup>44</sup>) etōn<sup>45</sup> kāmāk ayāftan<sup>46</sup> (ō<sup>47</sup> ychamtūnēt<sup>48</sup> ayāwārīh<sup>49</sup>).*

## 7

**Pahlavi.** I, who am Ormazd, have carried that (Ardivisur of mine) to my more than exalted place for the furtherance of the house, (for the furtherance) of the village, (for the furtherance) of the town, and (for the furtherance) of the country.

## 7

**Persian.** I, who am Ormazd, have carried her to a lofty place, loftier than this house, this street, and even than the city, and also than the country.

## 7

**Gujarati.** I, who am Ormazd, have given greatness through greatness unto (Banu Ardivisur) who is the increaser of the house, and of the street, and of the village, and of the city.

## 8

**Avesta.** Inasmuch as I shall henceforth recite the Staota Yasna, and shall recite the Ahuna Vairya, and shall pour forth<sup>1</sup> [?] the Asha Vahishta, and shall purify the good waters with [lit. together with] that Gathic word 'Ahura Mazda attained first in the Abode of Praise'—she will therefore give me reward.

## 8

**Pahlavi.** That (Ardivisur of mine) is worthy of praise, that (Ardivisur of mine) is worthy of the Yasna-sacrifice, and that (Ardivisur of mine) is worthy of the recital of Ahunvar, and that (Ardivisur of mine) is worthy of the good words of righteousness, and she deserves the purification of (the waters of the good Ardivisur), [unto] those who offer sacrifice and praise with these Gathic words, (this becomes manifest, that is, whosoever offers praise [unto Ardivisur] through the Gathic words), attains to the Abode of Praise, (the abode) of Ormazd that was first manifested, and (Ardivisur) gives unto him the attainment of his wishes, (and comes to his help).

## 8

**Persian.** *kih hast sazāvār sitāiš u buzurg dāštan u az Ahunvar sitūdan sazāvār sazāvār ašōi bartar suxn guftan u āb veh pāk kardan bā suxn Gāšā (ya'ni Avastā) buzurg xānah Hormazd kih aval paidā kardah ast barasad bah sitāiš u āyift.*

## 8

**Gujarati.** *ke je tārif ane Ijašne karvāne lāek ane Ahunavarnā śakhun padhve karī tārif karvāne lāek ane buland aśoīnā śakhun tathā nek śakhune karī padhvāne lāek che (ane ekbārgī) e Avaštāne śakhune (iāne e Nīāēś padhve) karī behetar pānīne je kōi āradhe te marad Hormajdnā pehelā pedā kidhelā Garothmānmā pohoce ane tethī tehene ē raveše morād ane neāmat (Avā Arduisurthī) hāsel thāe.*

## 9

**Avesta.** *ahe raya x<sup>a</sup>arəmanhača  
təm yazāi surunvata Yasna  
təm yazāi huyašta Yasna*

*ana buyā zavanō.sāsta. ana buyā huyaštara. Arədvīm Sūrəqm  
Anāhitəqm ašaonīm zaodrābyō. Arədvīm Sūrəqm Anāhitəqm  
ašaonīm ašahe ratūm yazamaide*

*Haomayō gava . . .*

*arš.xdācībyasča vərəžibyō.*

*yeñhe hatəqm . . . tqšča tāsča yazamaide.*

## 9

**Pahlavi.** *pavan zak i<sup>1</sup> valō<sup>2</sup> rāy<sup>3</sup> u gadō āpān<sup>4</sup> Ardvīsūr<sup>5</sup>  
(aēγ-am<sup>5a</sup> rāy u gadō āpān Ardvīsūr<sup>6</sup> ayāwār yekwānāt<sup>7</sup>). pavan*

## 8

**Persian.** Who is worthy of praise and being exalted, and worthy to be praised through the Ahunvar, and worthy of being addressed with noble words of righteousness, and of purifying the good waters through the Gathic (that is, Avestan) formulas. [That one] may reach the great Abode through praise and wish, first created by Ormazd.

## 8

**Gujarati.** Who is worthy of being praised, and being offered the Yasna-sacrifice, and worthy of being praised through the recitation of the Ahunvar formula, and worthy of the recitation of the words of great righteousness and good words. (And, in a word), whosoever praises the great waters with the Avestan words (that is, by reciting this Nyaish), that man will reach the Abode of Praise first created by Ormazd, and he will thus attain his hopes and riches (through Aban Ardvisur).

## 9

**Avesta.**

For her radiance and her glory,  
 Unto her will I sacrifice with the audible Yasna-sacrifice,  
 Unto her will I sacrifice with the well-sacrificed Yasna.  
 Through this mayest thou be commanded when invoked!  
 Through this mayest thou be more than well-sacrificed! [We sacrifice] unto Aredvi Sura Anahita, the righteous, with oblations. We sacrifice unto Aredvi Sura Anahita, the righteous, master of righteousness,  
 With milk provided with Haoma . . .  
 And with rightly spoken words.  
 Of whomsoever . . . unto both these males and these females we sacrifice.

## 9

**Pahlavi.** Owing to her radiance and glory [I sacrifice] unto the waters of Ardvisur (that is, may the radiance and glory of



*zak* i<sup>8</sup> *nigōišn*<sup>9</sup> *havōd Yazīšn*<sup>10</sup> (*pavan*<sup>11</sup> *Dēn*<sup>12</sup> *Dastabar*) *ān*<sup>13</sup> (*Arduīsūr*) *rā yezbexūnam ān*<sup>14</sup> *nēwak Yazīšn kartan*<sup>15</sup> *rā*<sup>16</sup> (*bēn*<sup>17</sup> *Dar i Mihr*). *denō*<sup>18</sup> *yehvūnāt x<sup>v</sup>āhišn*<sup>19</sup> *pand*<sup>20</sup> *u*<sup>21</sup> *denō* *yehvūnāt kabad*<sup>22</sup> *Yazīšn. yezbexūnam*<sup>23</sup> *Arduīsūr*<sup>24</sup> *Anast*<sup>25</sup> *rā pavan*<sup>26</sup> *sōhr.*<sup>27</sup> *Arduīsūr*<sup>28</sup> *Anast*<sup>29</sup> *rā*<sup>30</sup> *yezbexūnam pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min ātān . . . hanjamānkan zakarān u vakadān izam (Amahraspandān).*

## 9

**Persian.** *bah nūr u rōšn u urā buzurg dāram u bah šamīdah Izišn (az zabān Dastūrān). urā buzurg dāram bah ān nek īstah Izišn (dar Dar-i Mihr). in bād bah x<sup>v</sup>āhiš mārā pand u in bād nek Izišn. bah zūr Arduīsūr xāliš ašōi ham Arduīsūr xāliš rā buzurg dāram bah daraxt Hōm bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya'nī nar šurat u nārī šurathā Amšāsfandān).*

## 9

**Gujarati.** *tehnī (iānē Avā Arduīšurnī) khālēsī ane nure karī (Dīnnā Dasturthī) Ijašne sāhlilīne tehne ārādhū ane nek ārādh-nānī Ijašne karve karī tehene ārādhū. e hamone khāheštī Sīkhvū ane našīhat thāo ane e nek Ijašne karve karī Avā Arduīšurne ārādhvū thāo. khālēs ane pak Arduīšurne jore karī khālēs pak Arduīšur ašo ašōie karī bujorag che tehene ārādhū Hōme karī jīvāme karī . . . and rāst bolve karī ārādhū. ke e raveše bijā (Ijado) kartā Ijašne dadār Hormajdmī bulandtar ane behetar che . . . narnī suratnā ane mādānī suratnā Fareštāvōnā anjumanne ārādhū.*

the waters of Ardivisur by my help)! I sacrifice unto that Ardivisur with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion), and the performance of the good Yasna-sacrifice (in the Dar-i Mihr). May she counsel us of her accord, and may there be plenty of the Yasna-sacrifice unto her! I sacrifice unto Ardivisur Anahit with oblations. I sacrifice unto Ardivisur Anahit with Hom, with meat . . . and also with true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

## 9

**Persian.** For her glory and brightness, I venerate her with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate her with the well-offered Yasna-sacrifice [performed] (in the Dar-i Mihr). May she be of counsel unto us, and may she have the good Yasna-sacrifice! I venerate the pure, righteous Ardivisur with oblations—the pure Ardivisur, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

## 9

**Gujarati.** Owing to her (that is, Aban Ardivisur's) purity and brightness, I praise her through the Yasna-sacrifice heard (from the Dasturs of the Religion), and I praise her through the offering of the Yasna-sacrifice of the good praise. May this be our cherished learning and admonition, and may there be the praise of Aban Ardivisur through the offering of this good Yasna-sacrifice! I praise the pure and holy Ardivisur with oblations—the pure and holy Ardivisur, the righteous, the great through righteousness, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the Angels of male forms and of female forms.

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## 5. Atash Nyaish

## AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

O

**Avesta.** [The introductory passage does not occur in the Avestan text.]

O

**Pazand.** *pa nqm i Yazdq. Hormazd i X<sup>a</sup>adāe i awazūnī gurz x<sup>a</sup>arahe awazāyāt. Ātaš i Bahirām Ādar i frā. əž hamā gunāh . . . pa patit hōm.*

O

**Pahlavi.** *pavan<sup>1</sup> šēm i Yazdān Ōhrmazd<sup>2</sup> X<sup>a</sup>atā awzūnīk<sup>3</sup>. buzurgih<sup>4</sup> u rōšnīh Ātaš<sup>5</sup> Bahram<sup>6</sup> Ātr vazurg<sup>7</sup> rā awzūn<sup>8</sup> yehvānāt. min hamāk gunāh . . . pa patit havām.*

O

**Sanskrit.** [ . . . ] *samastebhyaḥ pāpebhyaḥ . . . paścataḥ-tena asmi.*

O

**Persian.** [The paragraph does not occur in the Persian version.]

O

**Gujarati.** *(šaru karūc) Iajdā dānā Šāheb pote potāmī mele pedā thāclo vardhūno karnār che tenā nāme karī. bulandī ane nur Ātaš Beherām bujorag Ātašnū jiādā thāo. hū tamām gunāhtī . . . tobā karī pācho farū cheū.*

I

**Avesta.** *us mōi uzāršvā Ahurā Ārmaitī tvaīšim dasvā Spēništa Mainyā Mazdā vanhuya zavō ada Aša hazō ēmavaŋ Vohū Mananḥā fšratam.*

## 5. Atash Nyaish

### ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

o

**Avesta.** [The introductory passage does not occur in the Avestan text.]

o

**Pazand.** In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase. Unto Fire Bahram, the great Fire. Or all sins . . . I repent.

o

**Pahlavi.** In the name of God Ormazd, the beneficent Lord. May the greatness and light of Fire Bahram, the great Fire, increase. Of all sins . . . I am penitent.

o

**Sanskrit.** [. . .] Of all sins . . . I am penitent.

o

**Persian.** [The paragraph does not occur in the Persian version.]

o

**Gujarati.** (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and light of the Fire Bahram, the great Fire, increase. From all sins . . . I turn back with repentance.

I

**Avesta.**

Arise unto me, O Ahura! give vigor through Armaiti, Strength by the good reward through Thy Holy Spirit, O Mazda! Mighty power through Asha, supremacy<sup>1</sup> through Vohu Manah.

**Pahlavi.** *lala<sup>1</sup> li min zak i<sup>2</sup> (rēšitar<sup>3</sup> Ahraman<sup>4</sup>) ae<sup>5</sup> Ōhrmazd hand<sup>6</sup> (aēγ)-am bojāe.<sup>7</sup> af-am bundak menišnīh u<sup>8</sup> tuxšīšn<sup>9</sup> yeha-būnāe.<sup>10</sup> awšūnīk mēnūk Ōhrmazd Vahuman griftār<sup>11</sup> havdāni<sup>12</sup> pavan<sup>13</sup> zak<sup>14</sup> dahišn (aēγ-am<sup>15</sup> pavan tan<sup>16</sup> mähmān<sup>17</sup> yehvūnāt). ahrākīh madam<sup>18</sup> val<sup>19</sup> i<sup>20</sup> staxmak<sup>21</sup> (Ganāk Mēnūk) amāvand havd<sup>22</sup> pavan zak i<sup>23</sup> Vahuman sardārīh.<sup>24</sup>*

## I

**Sanskrit.** *uñcāir mām śodhaya Svāmin (kila pīḍākarāt Āharmanāt suddham kuru). sampūrṇamānasatām adhyavasāyam ca dehi. Gurutara Adṛśyamūrter Mahājñānin Gvahmanasya gṛhītāro bhavāmaḥ (kila me tanuna abhyāgato 'stu). puṇyam haṭhinaḥ upari śaktam bhūyāt (kila balātkaṛiṇaḥ Āharmanasyopari śaktam bhūyāt) Uttamamanasaḥ prabhutvena.*

## I

**Persian.** *ay Šāhib bah xūb u bah xāliš bakun marā (ya'nī az azār dahandah Ahriman xāliš bakun). pur menišnī u tavānāi rā badeh. ay Buzurgtar Menā 'āqil Bahman rā bagīram (ya'nī dar tan mähmān bād). kirfah bar sitamgārān qādir bād (sitamgār ya'ni bar Ahriman qādir bād) az šāhibī Bahman.*

## I

**Gujarati.** *e Hormajd mahne buland sampuran manaśnī (iāne tamām nek andeśo) ane tavānāi āp ane (jakhmī karnār Ehereman) thī mahne khalāś kar. e bujorag mīno Hormajd hū Behemanno (iāne bhālī manaśnīno) pakadnār cheṭī (te bhālī manaśnī mähne āp). ke śavāb je jolamgār (Ehereman) upar ghaṇo hematdār che te bhālī manaśnīni sardarīthī che.*

## I

**Pahlavi.** [Deliver] me from (the tormentor Ahriman), O Ormazd, (that is), save me from him. Give me perfect-mindedness and vigor. Let me be the acceptor of Bahman through that gift, O Holy Spirit Ormazd, (that is, may he be a guest in my body). May righteousness be powerful over the tyrannical (Evil Spirit) through the lordship of Bahman.

## I

**Sanskrit.** Purify me highly O Lord, (that is, make me pure from the tormenting Ahriman). Give me perfect-mindedness and energy. May we be [lit. we become] the accepters of Bahman, O Thou who hast Great Knowledge, more than Venerable, [and] of Invisible Form (that is, let him be a guest through my body). May righteousness be powerful over the oppressor, (that is, may it be powerful over Ahriman) through the lordship of the Best Mind.

## I

**Persian.** Make me good and pure, O Lord, (that is, purify me from the tormentor Ahriman). Give me perfect-mindedness and power. I accept the wise Bahman, O More than Great Spirit, (that is, may he be a guest in my body). May righteousness be predominant upon the tormentor, ('the tormentor'—that is, may it predominate over Ahriman) through the lordship of Bahman.

## I

**Gujarati.** Give unto me, O Ormazd, great, complete thought (that is, perfect good reflection) and power and purify me from (the tormentor Ahriman). O great spirit Ormazd, I am a holder of Bahman (that is, of the good thought; give that good thought unto me). It is through the chieftainship of the good thought that merit is very courageous over the oppressive (Ahriman).

## 2

**Avesta.**

*rafədrāi Vouru.čāšāne dōisi mōi yā Vō abifra  
tā Xšaδrahyā Ahurā yā Vərəhəuš ašiš Mananəhō  
frō Spəntā Ārmaite Ašā daēnā fradaxšayā.*

## 2

**Pahlavi.** *amat<sup>1</sup> rāmišn pavan kāmak<sup>2</sup> čāšānd<sup>3</sup> (aēy ēšān  
pavan<sup>4</sup> apāyast<sup>5</sup> pavan rāmišn<sup>6</sup> yal<sup>7</sup> vabidūd<sup>8</sup>). yehabūnēt<sup>9</sup>  
ō<sup>10</sup> li (mizd<sup>11</sup> u<sup>12</sup> pātdahišn). mavan-am<sup>13</sup> pavan<sup>14</sup> zak i<sup>15</sup>  
lakūm<sup>16</sup> barā<sup>17</sup> pavan<sup>18</sup> patūkīh (aēy-am pavan kār i<sup>19</sup> Dātistān  
i<sup>20</sup> lakūm<sup>21</sup> patūkīh<sup>22</sup> yehvūnāt<sup>23</sup> af-am<sup>24</sup> yehabūnēt<sup>25</sup>). zak<sup>26</sup>  
pavan x<sup>27</sup>atāyih<sup>27</sup> i<sup>28</sup> Ōhrmazd u<sup>29</sup> mavan<sup>30</sup> Vahuman<sup>31</sup> tarskāe<sup>32</sup>  
(həvišt<sup>33</sup> af-am yehabūnēt<sup>34</sup>). frāč<sup>35</sup> Spandaramat<sup>36</sup> aš<sup>37</sup> pavan  
ahrākīh<sup>38</sup> Dēn<sup>39</sup> frāč daxšakēn<sup>40</sup> (aēy-aš<sup>41</sup> pavan<sup>42</sup> frārōnīh<sup>43</sup>  
pavan<sup>44</sup> daxšak barā vabidūn<sup>45</sup>).*

**Sanskrit.** *anandam svecchayā asvādayitr̥n (kila keṣāmcit  
yadṛcchayā ānandakarān) dehi mahyam yān yuṣmākaṁ śaktyāḥ  
(kila kāryeṣu nyāyeṣu ye yuṣmākaṁ śaktyā santi tān me dehi).  
tān svāmīṭayā Ahurmajdasya yān Uttamamanasā bhaktiśīlān (kila  
śiṣyān tān me dehi). prakṛṣṭam prthivyām Sampūrṇamanasyām  
Pūnyena Dīnim pracīṇnaya (kila sadācāritayā Dīniśāblījñānena  
kuru).*

## 2

**Persian.** *rāmišni bah gauq xūd bacašan (ya'nī harkas rā bah  
gauk xūd rāmišni bakun). badeh marā ān cih quat šumā ast  
(ya'nī dar kār 'adl ān cih šumā rā quat ast ān marā badeh). ān  
quat ay Šāhib kih ū Bahman ast ummatān (ya'nī šāgirdān marā  
badeh) vas andar zamīn bandah menišn az kirfah andar Dīn  
nišāndār bakun.*

2

**Avesta.**

For my support, O Far-seeing One, may Ye manifest<sup>1</sup> unto me  
those incomparable things  
Of Your Khshathra, O Ahura, which are the reward of Vohu  
Manah;  
Instruct our consciences, O Holy Armaiti, through Asha.

2

**Pahlavi.** [Give] those who cause to taste joy according to  
desire (that is, who do cause joy unto others, as is requisite).  
Give me (reward and grace). [Give] unto me him who is of  
your power, (that is give unto me him who is of your power in  
the work of your Law). (Give unto me that disciple) who is of  
the lordship of Ormazd and devoted to Bahman. Reveal the  
Religion, O Aspandad, unto him through righteousness, (that is,  
make him upright through revelation).

2

**Sanskrit.** Give unto me those who cause to taste joy accord-  
ing to their own will (that is, the makers of joy for anybody as  
they please), who [are] of your power, (that is, give unto me  
those who are of your power in lawful actions). Those who  
through the lordship of Ormazd [are] devotional through the  
Best Mind (that is, give unto me those disciples). Eminently  
stamp through Righteousness on the earth Religion, which is  
of Perfect Mind, (that is, make [it] with good conduct through  
the recognition of Religion).

2

**Persian.** Cause joy in accordance with one's desire, (that  
is, cause joy to everyone according to his desire). Give me  
that which is your power, (that is, give that power unto me which  
is yours in lawful deeds). That power, O Lord, which [is] of  
the followers of Bahman, (that is, give disciples unto me). Make  
perfect-mindedness a manifester of Religion on earth through  
meritorious works.



## 2

**Gujarati.** (ane) rāmaśnī morād mujab rākhū cakhadū tebi bhali manasñinī sardārithī che. ane e Hormajd mahne tāhāri kañat āp ane te je bhali manasñinā (farmānbardār sāgerdo) che te ūpar (mahne) pādśāhī ane sardārī āp ane šavāb tathā Dinnā kāmā bujorag sampurañ manasñinī (māhārī) khaślat kar (iāne māhārī khaślat nek kar).

## 3

**Avesta.** aē rātqm Zaratuštrō tanvasčēt x<sup>a</sup>ahyā uštanəm dadāitī paurvatātəm Mananhasčā Vamhēuš Mazdāi šyaodnahyā Ašai yāčā uxdañyāčā sraośəm xšadrəmčā.

## 3

**Pahlavi.** ētōn<sup>1</sup> pavan<sup>2</sup> rātīh<sup>3</sup> mavan<sup>4</sup> Zaratušt<sup>5</sup> havōm tan zak-č<sup>6</sup> i<sup>7</sup> nafšē xaya<sup>8</sup> yehabūnam<sup>9</sup> pavan pēš<sup>10</sup> rawišnih (pavan<sup>11</sup> pēšpayih<sup>12</sup>) val<sup>13</sup> Vahuman<sup>14</sup> u<sup>15</sup> Ōhrmazd-č<sup>16</sup> pavan<sup>17</sup> kunišn ō<sup>18</sup> Ašavahišt<sup>19</sup> (aēy<sup>20</sup> kunišn<sup>21</sup> zak<sup>22</sup> vabidūnam<sup>23</sup> i<sup>24</sup> Ašavahišt<sup>25</sup> apāyet<sup>26</sup>) u<sup>27</sup> milayā<sup>28</sup> nigōšišnih<sup>29</sup> ō<sup>30</sup> Xšatravar<sup>31</sup> (ēvak<sup>32</sup> bēn<sup>33</sup> tanid<sup>34</sup>) milayā<sup>35</sup> ētōn yemalelūnam mavan apāyast Xšatravar (aēy pātaxšā pasand kunad).

## 3

**Sanskrit.** evam dakṣiṇayā Jarathuštro 'ham tanośca nijam jivam dadāmi purahpravṛtṭyā (kila agratayā) Uttamamanase Ahurmajdāya. karmani ca Puṇyāya (kila karma tadeva karomi yat Puṇyāya rocate) yā ca uktih śrutih [tayā] Saharevarāya rajñe.

## 3

**Persian.** ēdān badaham Zartušt tan u jān x<sup>a</sup>ēš badaham bah pēšavai (ya'nī pēš raftah) bah veh menišn Hormazd rā. kunišn

**Gujarati.** (And) even that is through the chieftainship of the good thought, that I can keep and cause to feel joy in accordance with desire. And give unto me O Ormazd, thy strength, and give (me) sovereignty and chieftainship over those who are (the obedient disciples) of the good thought, and make (my) character of perfect good thought in merit and acts of the Religion, (that is, make my character good).

## 3

**Avesta.**

So Zarathushtra gives as an offering even the life of his body,  
And the excellence<sup>1</sup> of Vohu Manah unto Mazda,  
As also<sup>2</sup> obedience and power of deed and word unto Asha.

## 3

**Pahlavi.** Thus, by way of charity, I, who am Zartusht, give my body, as also my own life, by proffering (through leadership) unto Bahman as also unto Ormazd, by deeds unto Ardibahisht, (that is, I do those deeds which are worthy of Ardibahisht), and by the hearing of speech unto Shahrivar (one in the other), I speak such words as are worthy [to be addressed] to Shahrivar, (that is, [such as] the king would like).

## 3

**Sanskrit.** So, by way of gift, I, Zartusht, give even my own life of body unto the Best Mind [and] Ormazd by precedence (that is, by priority) and unto Righteousness in action, (that is, I do just that action which is agreeable to Righteousness), and unto Shahrivar the king [I give] the attention to speech.

## 3

**Persian.** Thus, I, Zartusht, give my own body and life through leadership (that is, by coming forward) with good thought unto

*Ašōi (ya'nī kunišn zdun bakunam kih Dīn az ān xušnūd bašad) in guftan u šanidan az Šahrivar padīšah.*

## 3

**Gujarati.** *e Hormajd e raveše hū je Jartošt cheū te āgal cāl-vāthī māhārā tannā ane māhārā jivmī šakhāvat Beheman Amšaš-pandne apū (iāne māhārū tan ane jiv fedā karū) ane āsoinā kām karū (Ardābeheštne khuš āve tehvā). je šakhun bolū te ehevā bolū je Šeherevarne šābhla lāek (iāne padšāhā pašand).*

## 4

**Avesta.** *xšnaoθra Ahurahe Mazdā. nēmasē tē Ātarš Mazdā Ahurahe huδā mazišta Yazata. fravarāne . . . Ahura.tkačšo. [Gāh.] Āθrō Ahurahe Mazdā puθra. tava Ātarš puθra Ahurahe Mazdā.*

## 4

**Pahlavi.** *šnāyēnitārīh<sup>1</sup> i<sup>2</sup> Ōhrmazd (X<sup>o</sup>atāe<sup>3</sup>). namās<sup>4</sup> lak<sup>5</sup> Ātaš<sup>6</sup> i<sup>7</sup> Ōhrmazd (berθ<sup>8</sup>) hudāk<sup>9</sup> mahist Yazat<sup>10</sup>. franāmam . . . Ōhrmazd Dātistān. [Gāh.] Ātaš<sup>11</sup> i<sup>12</sup> Ōhrmazd berθ<sup>13</sup>. lak Ātaš<sup>14</sup> berθ<sup>15</sup> i<sup>16</sup> Ōhrmazd<sup>17</sup>.*

## 4

**Sanskrit.** *satkārāye Svāminam Mahājñāninam (kīla sānandam karomi). namas te Agne Mahājñāninah Svāminah uttama-dāninah mahattarasya Ījdasya. prabravimi . . . Hormijdayāyavatim. [Gāh.] Agneḥ Svāmino Mahājñāninah putrasya. tava Agneḥ putra Svāmino Mahājñāninah.*

Ormazd, the deeds unto Righteousness (that is, I do such deeds as are agreeable to the Religion), this speaking and hearing from Shahrivar, the king.

## 3

**Gujarati.** O Ormazd, in this manner I, who am Zartusht, come forward to give the gift of my body and my life to the Archangel Bahman, (that is. I dedicate my body and life) and I perform acts of righteousness (such as would please Ardibahisht). The words that I utter shall be such as would be worthy for Shahrivar to hear, (that is, pleasing to the sovereign).

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## 4

**Avesta.** Propitiation unto Ahura Mazda. Homage unto thee, O Fire of Ahura Mazda, thou good-created, great Angel. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Unto Fire, the son of Ahura Mazda. Unto thee, O Fire, son of Ahura Mazda.

## 4

**Pahlavi.** Propitiation unto the (Lord) Ormazd. Homage unto thee, O Fire, (son) of Ormazd, thou good-created, great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

## 4

**Sanskrit.** I pay respect to the Lord that has Great Knowledge, (that is, I cause him joy). Homage unto thee, O Fire of the Lord that has Great Knowledge, the good-created, more than great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of the Lord that has Great Knowledge. Unto thee, O Fire, son of the Lord that has Great Knowledge.

## 4

**Persian.** *xušnūd kunam Hormazd rā (ya'nī bah rāmišn bakunam). namāz turā ay Ātaš Hormazd hūdahišn mihtar Izad rā. baxānam . . . Hormazd 'Adl. [Gāh.] Ātaš Hormazd pus rā. tu Ātaš pus Hormazd rā.*

## 4

**Gujarati.** *ane khusāl karūc Hormajdne ane e Hormajdnā Ātaš tū nekino āpnār bujorag Ijad che te tune nomāj karūc. bujorgithū padhū . . . Hormajdno Hokam. [Gāh.] Ātaš Hormajdnā beṭāne (Ātaš Hormajdno beṭo: ehenī samaj e je pak Ātašne e bujarag khetāb āpelo che ane mukarar dādār Hormajd meherbānīnī rue potānī pedācēne farjandne thekāne ganeche tathā tamām ālamnī najdik dādār Hormajd bāp ane murabine thekāne che). tū e Ātaš Hormajdnā beṭāne.*

## 5

**Avesta.** *Āθrō Ahurahe Mazdā puθra Xʷarənanhō Savanhō Mazda.ḍatahe Airyanəm Xʷarəno Mazda.ḍatanəm Kāvayeheča Xʷarənanhō Mazda.ḍatahe Āθrō Ahurahe Mazdā puθra Kavōiš Haosravanhahe Varōiš Haosravanhahe Asnavantake Garōiš Mazda.ḍatahe Čaēristake Varōiš Mazda.ḍatahe Kāvayeheča Xʷarənanhō Mazda.ḍatahe.*

## 5

**Pahlavi.** *Ātaš<sup>1</sup> i<sup>2</sup> Ōhrmazd berə<sup>3</sup> (Ātr<sup>4</sup> Frōbag<sup>5</sup>) Gadə<sup>6</sup> u Sat i<sup>7</sup> Ōhrmazd dāt<sup>8</sup> Ērān<sup>9</sup> Gadə i<sup>10</sup> Ōhrmazd dāt<sup>11</sup> Kyān<sup>12</sup> Gadə i<sup>13</sup> Ōhrmazd dāt<sup>14</sup> (šēm<sup>15</sup> i denə Ātaš<sup>16</sup> Ātr Frōbag<sup>17</sup> denə Ātaš<sup>18</sup> pēšak āsrōnīh yaxsenunet<sup>19</sup> aēγ<sup>20</sup> Dastabarān<sup>21</sup> u Magōpatān<sup>22</sup> danākīh<sup>23</sup> u<sup>24</sup> buzurgīh<sup>25</sup> u gadə<sup>26</sup> i pavan ayāwārīh denə<sup>27</sup> Ātaš<sup>28</sup> vindēt u<sup>29</sup> zak i<sup>30</sup> levatə Dahāk patkār kart val ə<sup>31</sup> yehvūnt) Ātaš<sup>32</sup> i<sup>33</sup> Ōhrmazd berə<sup>34</sup> (Ātr<sup>35</sup> Gōšasp) u<sup>36</sup> Kēxūsru<sup>37</sup> (aēγ<sup>38</sup> pātaxša*

## 4

**Persian.** I propitiate Ormazd (that is, I cause him joy). Homage unto thee, O Fire of Ormazd, the good-created, great Angel. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

## 4

**Gujarati.** And I propitiate Ormazd, and I pay homage unto thee, O Fire of Ormazd, thou who art the great Angel, the giver of goodness. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd ('Fire the son of Ormazd'; the meaning of this is, that this great title is given to the holy Fire, and especially that the creator Ormazd, through kindness, looks upon his own creation as his offspring; and the creator Ormazd is the father and patron of all mankind). Unto thee, O Fire, son of Ormazd.

## 5

**Avesta.** Unto Fire, the son of Ahura Mazda; unto the Glory [and] Weal, created by Mazda; unto the Aryan Glory, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; unto Kavi Husravah; unto the Lake of Husravah; unto Mount Asnavant, created by Mazda; unto Lake Chaechasta, created by Mazda; unto the Kingly Glory, created by Mazda.

## 5

**Pahlavi.** Unto Fire, the son of Ormazd (Ādar Froba); unto the Glory and Weal, created by Ormazd; unto the Iranian Glory, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, this Fire holds [i. e. maintains] the profession of the priesthood, and it is through this Fire that the Dasturs and Mobads obtain wisdom, greatness, and glory, and it was he who combatted with Zohak); unto Fire, the son of

*Kēxūsrū amark hast zak rā nasīm) u<sup>39</sup> Var<sup>40</sup> i<sup>41</sup> Husrav<sup>42</sup> (i<sup>43</sup> pavan Ātrapātkān mavan zak var malkūtā i Kēxūsrū i bast yekavīmūnēt pavan Ātrapātkān zak rā) Asnavand<sup>44</sup> Gar i Ōhrmazd dāt<sup>45</sup> (amat<sup>46</sup> madam zak valō jīvāk i Ātr Gōšasp aīt) Čēčast<sup>47</sup> Var i Ōhrmazd dāt<sup>48</sup> (ae<sup>49</sup> min<sup>50</sup> Čēčast<sup>51</sup> valō<sup>52</sup> zak<sup>53</sup> var 4 frasang mavan<sup>54</sup> zak var pahānā u drānā 4 frasang aīt) Kyān<sup>55</sup> Gadō i<sup>56</sup> Ōhrmazd dāt<sup>57</sup> (šēm<sup>58</sup> i denō Ātaš<sup>59</sup> Ātr Gōšasp aīt u kār i denō Ātaš<sup>60</sup> artēštārīh aēy pavan andarūn Ātrapātkān artēštār tēžtar u takīktar aīt pavan rās i valō u malka<sup>61</sup> Kēxūsrū madam Vahumandēz pērōžkarīh<sup>62</sup> ayāft pavan ayāwārīh<sup>63</sup> i<sup>64</sup> denō Ātaš<sup>65</sup> u<sup>66</sup> pavan levīn<sup>67</sup> Ōhrmazd nālet u frayāt kart val denō Ātr Gōšasp yehvūnt).*

## 5

**Sanskrit.** *Agneḥ Svāmīno Mahājñānīnaḥ putrasya Śrīyā Lābhasya Majdadattasya Erāndeśa Śrīṇām Majdadattānām Rājalakṣmyāśca Majdadattāyāḥ (ayam Agniḥ Ādaraphīrā nāma asya kāryam ācāryavidyā idam kila tasmin pakṣe ācāryāḥ jñānavantaḥ kriyāvantaśca bhavanti prabhāvena asya tathā sa yaḥ samam Dahākena prativādam akarot) Agneḥ Svāmīno Mahājñānīnaḥ putrasya rājñāḥ Kaekhusravasya. Guṇhāyāśca Kaekhusravīyāyāḥ (akarot asau 'bhūt ya Ādarabādīgāndeśe asti) Asnavandagīreśca Majdadattasya Cayacistarandhrasya Majdadattasya (Cayacistarandhrāt sa guṇhā caturbhīryojanair asti) Rājalakṣmyāśca Majdattāyāḥ (Agniḥ Ādaraguśaspa nāma asya kāryam kṣatriyavidyā idam kila Ādarabādīgāndeśapakṣe kṣtriyāḥ śighratarāḥ śūratarāśca bhavanti prabhāvena asya tathā sa yaḥ purataḥ Ahuramajdasya ākrandat asau 'bhūt).*

Ormazd (Adar Goshasp) and unto Kaikhusru (that is, homage unto the king Kaikhusru, who is immortal) ; and unto the Lake of Kaikhusru (which is in Azarbaijan ; unto that lake which is built by the king Kaikhusru in Azarbaijan) ; unto Mount Asnavad, created by Ormazd (the place where is located the Fire Adar Goshasp) ; unto the Lake Chechast, created by Ormazd (that is, it is four leagues from Chechast to that lake, which lake is four leagues in breadth and length) ; unto the Kingly Glory, created by Ormazd (and the name of this Fire is Adar Goshasp, and the function of this Fire is the profession of warriors, that is, it is through him that the warriors are quicker and stronger in Azarbaijan, and it was through the help of this Fire that the king Kaikhusru obtained victory at Bahmandez, and it was this Adar Goshasp that wailed and complained before Ormazd).

## 5

**Sanskrit.** Unto Fire, the son of the Lord that has Great Knowledge ; unto the Glory [and] Acquisition, given by Mazda ; unto the Glory of the land of Iran, given by Mazda ; and unto the Kingly Glory, given by Mazda, (this Fire [is] Adar Froba by name ; his function [is] the science of the teacher ; here, that is in that locality, the teachers become wise and efficient through his enlightenment ; likewise [it is] he that had [lit. made] a controversy with Zohak) ; unto Fire, the son of the Lord that has Great Knowledge ; unto the king Kaikhusru ; unto the Cave of Kaikhusru (that was made by him [and] which is in the region of Azarbaijan) ; and unto Mount Asnavad, given by Mazda ; unto the Chasm [of] Chechast, given by Mazda (that cave is four *yojanas* [36 miles] distant from the Chasm [of] Chechast) ; and unto the Kingly Glory, given by Mazda (the Fire Adar Goshasp by name ; his function is the science of the warrior, that is, in the locality of Azarbaijan the warriors become more quick and more heroic through his enlightenment ; likewise he was the one that lamented in the presence of Ormazd).



## 5

**Persian.** *Ātaš Hormazd pus rā Xoreh u Sūd Hormazd dādah rā Īrān šahr Xoreh Hormazd dādah rā Xoreh Padišāh Hormazd dādah rā (in Ātaš Ādar Frobā nām kār in ahšurnān pešah ya'nī ān sū ahšurnān dānatar u bah 'azmat bāšand bah yāri ān u ān kih bā Zahhak munāgara kard u būd) Ātaš Hormazd pus rā pādīšāh Kexusru rā nihān xānah Kexusru rā (kih kard u būd kih andar Ādarābadgān šahr hast) Asvant Kūh Mazd dādah rā Cicast Var rā (kih ān nihān xānah cahār farsang ast) Kyān Xoreh Mazd dādah rā (Ātaš Āsar Gušasp nām kār u rathīštārān pešah in ya'nī sū Ādarbādgān šahr rathīštārān tēstar u zūrmand bāšand bah yāri ūi u ān kih peš Hormazd nālid u būd).*

## 5

**Gujarati.** *ane Ātaš Hormajdno beṭo ghaṇo nurmand ane fāde-mand Hormajdno pedā kidhelo (Ādarfarobā Ātaš) che tehene (Ādarfarobā te ek ātašnū nām che ane e ātaš Daštāro Mobedo ane parejgāro ūpar movakal che tathā e Ātašne Ādarfarāhabhī keheche) ane Hormajdnū pedā kidhelū Irānī Nur che (Irānī Nur te bhalī Mājdiāsnī Dinnā Nur tathā ejmatne keheche ke e Dinno tolo e Nurthī hameś fatemand reheche) ane Hormajdnū pedā kidhelū Kcānī Nurne (Kcānī Nur te je khudāi nur madhenū ek nur che ke e Nur tamām duniānī khalak ūpar ūtreche tethī inśānone gaṇī dānāi hunar kudrat āsel thāc che) ane Ātaš Hormajdno beṭo (Ādar Gošāsp Ātaš che tenc Ādar Gošāsp te ek ātašnū nām che ane e Ātaš pchelvāno tathā śipāiho ūpar-mavakal che vājnā Ātašne bī Ādar Gošāsp keheche) ane Kekhaśro padśahā ne ane Kekhaśroe (je Ādarbādgān schermā je gofo bādhele che) te gofāne ane Hormajdnā pedā kidhelā Aśnuand Pāhādne (Aśnuand te ek pāhādñū nām che e pāhād ūpar Ādar Gošāsp nāmñā Ātašnū mukām che tethī e pāhādne ghaṇī bujaragī che) ane Hormajdnā pedā kidhelā Cecašte Var gofāne (Cecašte Var te ek gofānū nām che ane padśā Kekhaśro e gofā madhe geb thāco*

## 5

**Persian.** Unto Fire, the son of Ormazd; unto the Glory and Weal, created by Ormazd; unto the Glory of the land of Iran, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, its function is the profession of the priesthood; that is, it is through his help that the priests become wiser and possessed of efficiency in that region, and it was he who held a controversy with Zohak); unto Fire, the son of Ormazd; unto the king Kaikhusru; unto the place of concealment of Kaikhusru (which was made by him in the province of Azarbaijan); unto Mount Asnavad, created by Ormazd; unto the Lake Chechast (which is four leagues from that place of concealment); unto the Kingly Glory, created by Ormazd (the Fire [is] Adar Goshasp by name; his function is the profession of the warriors, it is through his help that the warriors become quicker and more powerful in the province of Azarbaijan, and it was he that lamented before Ormazd).

## 5

**Gujarati.** And unto Fire, Ormazd's son, the glorious and possessed of gain; (unto the Fire Adar Froba) created by Ormazd; (Adar Froba is the name of a fire, and this fire presides over the Dasturs, Mobads, and the pious men; and this fire is also called *Ādarfarāhā*); and unto the Iranian Glory, created by Ormazd; (the Glory and marvels of the Mazdayasnian Religion are called 'the Iranian Glory,' and the followers of this Religion always become victorious through this Glory); and unto the Kingly Glory, created by Ormazd ('the Kingly Glory' is one of the divine glories; it descends upon the world's entire creation, whereby men obtain much wisdom, skill, and power); and unto Fire, the son of Ormazd, (the Fire Adar Goshasp, Adar Goshasp is the name of a fire, and this Fire presides over the heroes and soldiers; the Fire of lightning is also called Adar Goshasp); unto the king Kaikhusru and unto the Cave (that was built) by Kaikhusru (in the province of Azarbaijan); and unto Mount Asnavad created by Ormazd; (Asnavad is the

*che e gofo lābo tathā poholo farsang 4 che) ane Hormajdnū peda kīdhelū Keāni Nurne.*

## 6

**Avesta.** *Ādrō Ahurahe Mazdā puđra Raēvantahe Garōiš Mazda.đatahe Kāvayeheča X<sup>o</sup>arənanhō Mazda.đatahe Ādrō Ahurahe Mazdā puđra Ātarš spənta rađaeštāra Yazata pouru.-x<sup>o</sup>arənanha Yazata pouru.baēšaza Ādrō Ahurahe Mazdā puđra maṭ višpaēibyō ātərahyō xšadrō.nafədrō Nairyō.sənhahe Yazatahe xšnaođra . . . frasastayaēča. yathā Ahū vairyō . . . viđvā mraotū.*

## 6

**Pahlavi.** *Ātaš<sup>1</sup> i<sup>2</sup> Ōhrmasd berə<sup>3</sup> Revand<sup>4</sup> Gar i<sup>5</sup> Ōhrmasd dat<sup>6</sup> (mavan<sup>7</sup> madam Gar i jivāk Ātr Būrzin ait) u<sup>8</sup> Kyān<sup>9</sup> Gadə i<sup>10</sup> Ōhrmasd dat<sup>11</sup> (šəm<sup>12</sup> i denə Ātaš<sup>13</sup> Ātr Būrzin Miθr ait af-aš<sup>14</sup> kār i vāstryōših ait aēy vāstryōšan val madam kār i vāstryōših dānaktar u tōxšatar<sup>15</sup> u šostak jāmaktar yehvūd pavan ayāwārīh i denə Ātaš<sup>16</sup> u<sup>17</sup> levatə Vištāsp pūrsakīh u pasx<sup>o</sup> kart valə denə Ātaš<sup>18</sup> yehvūnt. denə<sup>19</sup> pētāk<sup>20</sup> aēy pavan denə kola 3 pēšak ben kār<sup>21</sup> 3 kola 3 ait<sup>22</sup> mə āsrōnān<sup>23</sup> āsrōnīh āšnāk artēštārān<sup>24</sup> artēštārīh āšnāk vāstryōšan<sup>25</sup> vāstryōših āšnāk<sup>26</sup> āsrōnān<sup>27</sup> hanə<sup>28</sup> yašt<sup>29</sup> kartan af-ašan artēštārīh druž Ganāk Mēnūk satan af-ašan vāstryōših<sup>30</sup> pīhn sāxtan vāstryōših<sup>31</sup> sən awzār sāxtan arāstan artēštārīh dēvik u druž<sup>32</sup> laxvār dāstan) Ātaš<sup>33</sup> i<sup>34</sup> Ōhrmasd berə<sup>35</sup> Ātaš<sup>36</sup> awcūnīk artēštār<sup>37</sup> Yazat<sup>38</sup> pur gadə u Yazat pur bēšaženitār (aš<sup>39</sup> artēštārīh<sup>40</sup> druž zatārīh u<sup>41</sup> pur gadə-ih<sup>42</sup> aš gadədomandīh<sup>43</sup> u<sup>44</sup> bēšaženitārīh<sup>45</sup> mēnūkīh<sup>46</sup> zatārīh ahoš<sup>47</sup> gartan min Spēnāk Mēnūk dāman ait<sup>48</sup> Ātaš<sup>49</sup> i<sup>50</sup> darīh<sup>51</sup>) Ātaš<sup>52</sup> i<sup>53</sup> Ōhrmasd berə<sup>54</sup> levatə harvisp<sup>55</sup> Ātašan<sup>56</sup> x<sup>o</sup>atāh<sup>57</sup>*

name of a mountain; the seat of the Fire named Adar Goshasp is on this mountain, consequently this mountain has great renown); and unto the Cave Chechast created by Ormazd (Chechast is the name of the cave and the king Kaikhusru disappeared in this cave; this cave is four leagues long and broad); and unto the Kingly Glory created by Ormazd.

## 6

**Avesta.** Unto Fire, the son of Ahura Mazda; unto Mount Raevant, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; O Atar! holy warrior, thou Angel full of Glory, thou Angel full of healing; unto Fire, the son of Ahura Mazda, with all fires; unto the Angel Nairyosangha, offspring<sup>1</sup> of sovereignty Propitiation . . . glorification. As [he is] the Lord to be chosen . . . let one who knows it pronounce it unto me.

## 6

**Pahlavi.** Unto Fire, the son of Ormazd; unto Mount Revand created by Ormazd (on which Mount is the seat of the Fire Burzin); and unto the Kingly Glory, created by Ormazd; (the name of this Fire is Adar Burzin Mihr; his function is the profession of agriculture; that is, it is through the help of this Fire that the agriculturists become wiser and more energetic in the work of agriculture, and better provided with clean clothes; and it was this Fire that interchanged question and answer with king Gushtasp. It is manifest that all these three professions have three functions, since the priests are known through the priesthood, the warriors are known through their science of war, the agriculturists are known through their science of agriculture; [the function] of the priests is to offer sacrifices; of the warriors, to smite the wicked Evil Spirit; of the agriculturists, to prepare food, and to prepare and arrange arms and equipments; and of the warriors to keep back the fairies and the fiends); unto Fire, the son of Ormazd; O Fire, thou holy

*nāf*<sup>68</sup> *Nēryosang*<sup>69</sup> *Yazat* (*af-aš*<sup>60</sup> *x<sup>o</sup>atā*<sup>61</sup> *nāfiḥ hanā*<sup>62</sup> *aēy nāf*  
*x<sup>o</sup>atāyān*<sup>63</sup> *u dehupātān dūtak*<sup>64</sup> *azātkan*<sup>65</sup> *vazurgān*<sup>66</sup> *apāč*<sup>67</sup>  
*ārāyišnih*<sup>68</sup> *rāyōmand*<sup>69</sup> *u*<sup>70</sup> *gadōōmand tōxmāk*<sup>71</sup> *mavān*<sup>72</sup> *valō*<sup>73</sup>  
*aēy*<sup>74</sup> *harvišp dehupātān andar nāf Nēryosang Yazat aūt u harvišp*  
*tōxmāk pātāxšān*<sup>75</sup> *min denō Ātaš*<sup>76</sup> *Nēryosang Yazat aūt zak rā*  
*nasim).* *pavan šnāyēnītāriḥ . . . frāč afrinakānih. čigōn Ahu*  
*kāmāk . . . dānišnik yemalelūnam.*

## 6

**Sanskrit.** *Agneḥ Svāmīno Mahājñīnāḥ putrasya Raevanda-*  
*gireḥ Majdadattasya Rājalakṣmyāśca Majdadattāyāḥ* (ayam  
*Agniḥ Ādaraburjinmahira nāma asya kāryam kṛṣividyā idam*  
*kila tasmin pakṣe kṛṣikarmināḥ vyavasāyitarāḥ kṛṣikarmajñāna-*  
*tarāḥ dhātavastratarāśca bhavanti prabhāvena asya tathā sa*  
*yaj samam Guṣṭāspena rājñā prativādām akarot ayam abhūt)*  
*[ . . . ] Agneḥ Svāmīno Mahājñānīnāḥ putrasya samam sama-*  
*grāḥ agnibhiḥ rājanābher Nairiosanghasya Iajdasya* (asya rāja-  
*nābhita ca iyaṁ yat nābhe rajñām deśapatinām anvayasya ca*  
*prabhutvayatām mahattarāṇām bijam etasmāt). ānandanāya*  
*. . . prakāśanāya. yathā Svāmīnāḥ kāmāḥ. . . vijñāya bravīmi.*

## 6

**Persian.** *Ātaš Hormazd pus rā Revand Kūh Mazd dādah rā*  
*Kyān Xoreh Hormazd dādah rā* (in *Ātaš Āzarburzinmīhr nām*  
*kār in vāstryūšan kār kunandagān burzigārī dānandagān safīd*  
*jāmagān bāšand bah yārī u u ān kih bā Guštāsp munāzara kard u*  
*būd) Ātaš Hormazd pus rā Ātaš farohar ratahštārān rā Isad pur*  
*nār Isad pur tandurustī Ātaš Hormazd pus rā bā hamā atašan*

warrior, thou Angel full of glory and Angel full of healing; (his warriorship, smiting the fiends, and being of full glory and possessed of glory and healing, smiting secretly, rendering unconscious, is through the creatures of the Holy Spirit—the Fire of the hearth); unto Fire, the son of Ormazd together with all fires; unto the Angel Neryosangh of kingly navel; (his being of kingly navel is this, that the making of the seed of the lords and chiefs, their noble race, and the great men full of radiance and glory is through him; that is the Angel Neryosangh is in the navels of all chiefs, and the seeds of all kings are through this Fire, Angel Neryosangh; homage unto him). For the propitiation . . . benediction. As is the desire of Ormazd . . . I speak with knowledge.

## 6

**Sanskrit.** Unto Fire, the son of the Lord that has Great Knowledge; unto Mount Revand, given by Mazda; and unto the Kingly Glory, given by Mazda (this [is the] Fire Adar Burzin Mihr by name, his function [is] the science of the agriculture, that is in that locality the agriculturists become more energetic, more wise in agriculture and better provided with clean clothes through his illumination; likewise, it was he that had [lit. made] a controversy with Gushtasp the king); [ . . . ] unto Fire, the son of the Lord that has Great Knowledge, together with all fires; unto the Angel Neryosangh in the navel of kings (and his being in the navel of kings [is] just this, that the seed in the navel of kings, rulers, and the race of the powerful and the more than great is from him). For the propitiation . . . manifestation. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

## 6

**Persian.** Unto Fire, the son of Ormazd; unto Mount Revand created by Mazda; unto the Kingly Glory created by Ormazd; (this Fire is Adar Burzin Mihr by name, his work is the science of agriculture; it is through his help that the agriculturists become active, knowers of agriculture, and [possessed] of white robes; and it was he that had a

*pādišah nāfi Neryosang Izad rā (pādišah nāfi u in kih andar nāf pādīshān u dahyupadān u xʔēšāvandān vas mihtar tuxam az u). xušnād kunam . . . āškār kunam. čūn murād Xudāi . . . bah bulandih marā bagui.*

## 6

**Gujarati.** *ane Hormajdno beṭo (Ādarburjīn) Ātašne (Ādarburjīn te ek Ātašnū nām che e Ātaš khetivādīnā karnār burjigaro upar nāvakal che pādśāhā Goštāšp šate šavāl javāb kīdhā hata te e Ātaš che ane e Ātašne Ādarburjīn Meherbhī keheche) ane Hormajdno pedā kīdhelo Revand Pāhād che tehēne (Revand te ek pāhādñū nām che ane e pāhād upar Ādarburjīn nāmñā Ātašnū mukām che tethī e pāhād bujarag che) ane Hormajdnū pedā kīdhelū Keānī Nurne ane Ātaš Hormajdnā beṭāne je Ātaš bujarag varadhāno karnār pehelvān ane nur bharelō Ijad ane ghaṇī tandarustīno āpnār Ijad che tehene ane Ātaš Hormajdnā beṭāne tathā tamām ātašo tathā pādśāhano nābh je Nerīosang Ijad che (Nerīosang Ijad te ek Farestānū nām che ane ek Ātašnūbī nām che e Ātašnū mukām je pādśāho Dasture Mobedo tathā parejgāro che tevonnā nābhīmā che te sāthe e tamām ātašane) khušhāl karvāne vāste . . . mašhur karū. je mišale Hormajdnā khāeš . . . e raveše khabar kahūc.*

## 7

**Avesta.** *yasnəmča vahmēmča hu.berətimča ušta.berətimča vanta.berətimča ašrināmi tava Ātarš puθra Ahurahe Mazdā.*

*yesnyō ahi vahmyō  
yesnyō buyā vahmyō  
nmānahu mašyākanqm.  
ušta buyā! ahmāi naire  
yasə.θwā bāda frāyazāite*

controversy with Gushtasp); unto Fire, the son of Ormazd; unto Fire, the holy warrior, the Angel full of glory, the Angel full of healing; unto Fire, the son of Ormazd; with all fires; unto the Angel Neryosangh of the kingly navel; (his being of the kingly navel is this, that the very great seed in the navel of kings, chiefs, and their kinsmen is through him). I propitiate . . . manifest. As is the desire of the Lord . . . speak unto me loudly.

## 6

**Gujarati.** And unto the Fire (Adar Burzin), the son of Ormazd (Adar Burzin is the name of a fire, this Fire presides over the agriculturists that are the tillers [of land]; it is this Fire that held a controversy with the king Gushtasp, and this Fire is also called Adar Burzin Mihr); and unto Mount Revand, created by Ormazd; (Revand is the name of a mountain, and the seat of the Fire Adar Burzin by name, is on the mountain, consequently this mountain is great); and unto the Kingly Glory, created by Ormazd, and unto the Fire, the son of Ormazd, which Fire is the great, increasing, heroic, and glorious Angel; and unto the Angel giving great health; and unto Fire, the son of Ormazd, and unto all fires; and unto the navel of kings, that is the Angel Neryosangh; (the Angel Neryosangh is the name of an Angel, as well as of a Fire; the seat of this Fire is in the navels of kings, Dasturs, Mobads, and pious men); to propitiate (all these fires) . . . I celebrate. As is the desire of Ormazd . . . so I announce.

## 7

**Avesta.** I bless the sacrifice and prayer, the good offering, and the wished-for offering, and the devotional offering [offered] unto thee, O Fire! son of Ahura Mazda.

Worthy of sacrifice art thou, worthy of prayer,  
 Worthy of sacrifice mayest thou be, worthy of prayer,  
 In the dwellings of men.  
 Happiness may there be unto that man  
 Who verily shall sacrifice unto Thee,



*ašsmō.zastō Barəsmō.zastō*  
*gao.zastō hāvanō.zastō.*

**Pahlavi.** *yazišn*<sup>1</sup> *u*<sup>2</sup> *nyāyišn*<sup>3</sup> (*zōhr*<sup>4</sup>) *u*<sup>5</sup> *pavan*<sup>6</sup> *hubarišnih* *u*<sup>7</sup> *nēwak*<sup>8</sup> *barišnih*<sup>9</sup> *u* *ayāwār*<sup>10</sup> *barišnih* (*yātakgōwih*<sup>11</sup>) *āfrīnam*<sup>12</sup> *o*<sup>13</sup> *lak* *Ātaš*<sup>14</sup> *i*<sup>15</sup> *Ōhrmazd berē* (*yazišn* *ašnāk*<sup>16</sup> *u*<sup>17</sup> *nyāyišn*<sup>18</sup> *ostafrīt*<sup>19</sup> *hubarišnih*<sup>20</sup> *hanā*<sup>21</sup> *mandavam*<sup>22</sup> *dātan*<sup>23</sup> *u*<sup>24</sup> *nēwak* *barišnih* *āpatānih*<sup>25</sup> *u*<sup>26</sup> *pānakih*<sup>27</sup> *kartan*<sup>28</sup> *u*<sup>29</sup> *ayāwār*<sup>30</sup> *barišnih* *pavan*<sup>31</sup> *hamāk*<sup>32</sup> *rās*<sup>33</sup> *ayāwārīh*<sup>34</sup> *u*<sup>35</sup> *yātakgōwih*<sup>36</sup> *kartan*<sup>37</sup>). *yazišnōmand*<sup>38</sup> *havē*<sup>39</sup> *nyāyišnōmand*<sup>40</sup> *yazišnōmand*<sup>41</sup> *yehvūnāe*<sup>42</sup> *nyāyišnōmand*<sup>43</sup> *bēn mān i*<sup>44</sup> *anšutān*<sup>45</sup> (*ēvak*<sup>46</sup> *pavan stāyišn*<sup>47</sup> *ēvak*<sup>48</sup> *pavan*<sup>49</sup> *āfrīn*). *nēwak*<sup>50</sup> *yehvūnāt valē*<sup>51</sup> *gabrā*<sup>52</sup> *mavan*<sup>53</sup> *lak*<sup>54</sup> *bāstān frāč*<sup>55</sup> *yezbešnēt*<sup>56</sup> *ēsm*<sup>57</sup> *yadē* *Barsm*<sup>58</sup> *yadē* *bisryā*<sup>59</sup> *yadē* (*jīv*<sup>60</sup> *ait*<sup>61</sup> *mavan patvāsak*<sup>62</sup> *yemalelunēt*<sup>63</sup>) *hāvan* *yadē*<sup>64</sup>.

## 7

**Sanskrit.** *ijisnimica namaskṛtīm ca uttamām ahutīm ca śubhām*  
*ahutīmca sahayyaāhutīm ca āśirvādayāmi tubhyam Agne putra*  
*Svāmīno Mahājñānīnaḥ. ijisnimān asi namaskṛtīmān. ijisnimān*  
*bhava namaskṛtīmān nivāseṣu manuṣyāṇām. śubho bhūyāt asāu*  
*nā yas tvām nityam prakṛṣṭam ārādhayati samidhasto Baresma-*  
*hasto gohasto ghaṇṭāhastah.*

## 7

**Persian.** *āfrīn izišn u nyāyišn u veh bū u hū bū u yār bū*  
*āfrīnīnam turā ay Ātaš pus Hormazd. izišnmand hasti u*  
*nyāyišnmand. izišnmand bāšī u nyāyišnmand bah xānah (pa*  
*ābādānī mardamān). nēk bād ān mard kih turā hamīšah bisyār*  
*buzurg dārad bah dast īsam u bah dast Barsam u bah dast jīvān u*  
*bah dast (har) alāt (Izišn).*

With fuel in his hand, with the Baresman in his hand,  
With milk in his hand, with the mortar in his hand.

## 7

**Pahlavi.** I bless the sacrifice and praise ([with] oblations), and the good offering, and the excellent offering, and the helping offering (the intercession for good works), [offered] unto thee, O Fire, son of Ormazd (the manifest sacrifice and the praise [and] consecration; the bestowal of something, is the good offering; the giving of prosperity and protection is the excellent offering; and helping in any way and interceding for good works, is the helping offering). Full of sacrifice art thou, full of praise [art thou]. Be full of sacrifice, full of praise in the abodes of men (both through praise and through blessings). May that man be happy who always sacrifices unto thee with fuel in hand, Barsam in hand, meat in hand (libation; there is some one who says 'joined together'), with the mortar in hand.

## 7

**Sanskrit.** I invoke in my blessing for thee, O Fire; son of the Lord that has Great Knowledge, the sacrifice and homage and best invocation, and happy invocation, and helping invocation. Possessed of sacrifice art thou, possessed of homage. Be [thou] possessed of sacrifice, possessed of homage in the abodes of men. Happy may that man be who always propitiates thee pre-eminently with fuel in hand, Barsam in hand, milk in hand, mortar [lit. bell] in hand.

## 7

**Persian.** I bless the sacrifice, and praise, and good fragrance, and excellent fragrance, and the helping fragrance, unto thee, O Fire, son of Ormazd. Full of sacrifice art thou, full of praise. Be worthy of sacrifice and praise in the abodes of men (for [giving] prosperity). May that man be happy who always greatly venerates thee with fuel in hand, Barsam in hand, and milk in hand, and (any) implement (of Yasna-sacrifice) in hand.

## 7

**Gujarati.** *ijašne karve karī ane nāeš karve karī ane khub lei jāve (iāne khusboi mukve) karī ane nek lei jāve (iāne negehebānī karve) karī ane iārī lei jāve (iāne jādangoi karve karī jādangoi te je koi savābnā kāmā košēsthī vacmā paḍīne pote te kām kare iā harkoi paše savābnū kām karāve tehene keheche) tū Ātaš Hormajdnā beṭānī āfrīn (iāne tārif) karūc. ke tū ijašne ane nāeš karvāne lāek che. ane admīonā gharne darmeān ijašne ane nāeš karvāne lāek thāo. ane je marad hameše eśamne hāte ane Barśamne hāte ane jivāmne hāte ane hāuanīmne hāte karī tūne bujoragīthā ārādhe te marad nek thāo.*

## 8

**Avesta.** *dāityō.āzsmi.buyā. dāityō.baoīdi.buyā. dāityō.piḍwi.-buyā. dāityō.upasayeni.buyā. pərənāyuš.harəḍri.buyā. dahmāyuš.-harəḍri.buyā Ātarš puḍra Ahurahe Mazdā.*

## 8

**Pahlavi.** *dātīhā rsm<sup>1</sup> yekvūnāe.<sup>2</sup> dātīhā<sup>3</sup> bōi<sup>4</sup> yekvūnāe.<sup>5</sup> dātīhā<sup>6</sup> pihn<sup>7</sup> yekvūnāe.<sup>8</sup> dātīhā<sup>9</sup> pasišn<sup>10</sup> yekvūnāe.<sup>11</sup> purnāy<sup>12</sup> sardār yekvūnāe.<sup>13</sup> dahmān<sup>14</sup> sardār<sup>15</sup> yekvūnāe<sup>16</sup> Ātaš<sup>17</sup> Ōhrmazd berō.*

## 8

**Sanskrit.** *sadācārīṇī samidh [samid] bhūyāt (sadācāropārjītā). sadācārī ca gandho bhūyāt. sadācārī ca bhojanam bhūyāt (pūrvadīpayanasamaye kṣāṭham vimucyate tad bhojanam). sadācārīṇī ca puṣṭīr bhūyāt (yat paścāt poṣayanasamaye kṣāṭham*

## 7

**Gujarati.** I offer blessings (that is, I praise) thee, O Fire, the son of Ormazd, through the offering of the sacrifice, and through the performance of praise, and through the well-bearing (that is, through offering incense), and through the good-bearing (that is, through offering protection) and through help-bearing (that is, through the performance of intercession for good works; whosoever intercedes for a meritorious act and performs it himself, or gets the meritorious act done by some one else, that is called 'interceding for good works'). Thou art worthy of the sacrifice and the offering of praise. And be thou worthy of the sacrifice and the offering of praise in the abodes of men. And may that man be good, who always praises thee with greatness, with fuel in hand, with Barsam in hand, with milk in hand, and with mortar in hand.

## 8

**Avesta.** Mayest thou be provided with proper fuel! Mayest thou be provided with proper incense! Mayest thou be provided with proper nourishment! Mayest thou be provided with proper up-keep! Mayest thou be maintained by one of full age! Mayest thou be maintained by one wise [in Religion], O Fire, son of Ahura Mazda.

## 8

**Pahlavi.** May there be proper fuel unto thee. May there be proper incense unto thee. May there be proper nourishment unto thee. May there be proper sustenance unto thee. May there be a young chief unto thee. May there be a pious chief unto thee, O Fire, son of Ormazd.

## 8

**Sanskrit.** [Unto thee] may there be proper fuel (acquired through virtuous conduct). And may there be proper incense. And may there be proper food, (the wood which is put on at the time of its first being lighted, that [is its] food). And may

*vimucyate sa puṣṭiḥ). sampūrṇo nā adhipatir bhūyat. uttamaśca adhipatir bhūyat (yato sa bhavati yadi kila pūrṇo uttamaśca na bhavati ataeva pūrṇo uttamaśca uktah) Agneḥ putra Svāmīno Mahajñāninah.*

## 8

**Persian.** *bah nek rāh isam bād (ya'nī bah nek rā anduxtah). pa nek rāh bāi bād. bah nek rāh nūšxūr bād. pa nek rāh pušti bād (kih pas az vaqt afrūxtan hīsam nehand ān pušti). pur nā sardār bād. veh mard sardār bād (ya'nī u bāšad kih bar nā veh mard bāšad barāy ān barnā veh mard guftah) ay Ātaš pus Hormazd.*

## 8

**Gujarati.** *ane kaṭhānū mukvū tūne thāo. ane khuṣboinū āpvū (iāne mukvū) tūne thāo. ane carbinū āpvū tūne thāo. ane gāthnū mukvū tūne thāo. ane jovān sardār thāo. ane nek sardar thāo ane e Ātaš Hormajdnā beṭa.*

## 9

**Avesta.** *saoči.buye ahmya nmāne maṭ.saoči.buye ahmya nmāne raočahi.buye ahmya nmāne vaxšadi.buye ahmya nmāne*

*Darəməciṭ aiṇi Zrvānəm*

*upa sūram Frašō.kərətīm*

*haḍa sūrayā vanhuyā Frašō.kərətōiṭ.*

## 9

**Pahlavi.** *sōčak<sup>1</sup> yehvūnāe<sup>2</sup> ʔēn denā mān. hamēšak<sup>3</sup> sōčak<sup>4</sup> yehvūnāe<sup>5</sup> ʔēn denā mān.<sup>6</sup> rōšn<sup>7</sup> yehvūnāe<sup>8</sup> ʔēn denā<sup>9</sup> mān. vax-*

there be proper nourishment, (the wood which is put on afterwards at the time of its being fed, that [is] the nourishment). May the perfect man be lord. And may the best one be lord, (since he becomes so; that is, inasmuch as the youth who becomes [lord] is a good man, the youth is spoken of as a good man) unto thee, O Fire, son of the Lord that has Great Knowledge.

## 8

**Persian.** May there be proper fuel [unto thee] (that is, acquired in the proper manner). May there be proper incense. May there be proper food. May there be proper nourishment (the wood which they place after the time of kindling is the nourishment). May the youth be chief. May the good man be chief; (that is, that youth may be the one who is a good man, for that reason, the youth is called the good man), O Fire, son of Ormazd.

## 8

**Gujarati.** And may there be an offering of fuel unto thee. And may there be an offering (that is, placing) of incense unto thee. And may there be an offering of fat unto thee. And may there be an offering of knots [of wood] unto thee. And may the youth be a chief. And may the good one be a chief [unto thee], O Fire, son of Ormazd.

## 9

**Avesta.** In order to be burning in this house, in order to be ever burning in this house, in order to be blazing in this house, in order to be increasing in this house,

Even throughout the Long Time

Until the mighty Renovation,

including the mighty, good Renovation.

## 9

**Pahlavi.** Be burning in this house. Be ever burning in this house. Be brilliant in this house. Be increasing in this house

šak<sup>10</sup> yehvūnāe<sup>11</sup> bēn denā<sup>12</sup> mān<sup>13</sup> (aēy<sup>14</sup> hamāe<sup>15</sup> ztōn yehvūnāe)  
vad ān<sup>16</sup> zak<sup>17</sup> i<sup>18</sup> Derang<sup>19</sup> Zamān<sup>20</sup> madam<sup>21</sup> pavan<sup>22</sup> zak<sup>23</sup> i<sup>24</sup>  
awzār<sup>25</sup> i<sup>26</sup> Fraškart kartārih<sup>27</sup> vad<sup>28</sup> ān<sup>29</sup> Fraškart<sup>30</sup> kartārih  
i<sup>31</sup> šapīr<sup>32</sup>.

## 9

**Sanskrit.** jyotiṣmān bhava asmin nivāse. sada jyotiṣmān  
bhava asmin nivāse (kila sadāiva idṛṣo bhava). nirmalo bhava  
asmin nivāse. vṛddhikāri bhava asmin nivāse Dīrgham kṣṣṭam  
Samyamcit tat upari śastreṇa akṣayakareṇa samam śastreṇa  
uttamena akṣayakareṇa (iti Ijśniśastreṇa).

## 9

**Persian.** tēz bād andar in xānah. hamīshah tēz bād andar in  
xānah (ya'nī hamīshah edān bāš). rošan bāš andar in xānah.  
afzāyandār bāš andar in xānah tā Dēr Zamān bar ālat Izišn  
bemarg kunandah u bā ālat nek bemarg kunandah (ya'nī ālat  
Izišn).

## 9

**Gujarati.** tū Der Mudat lagī te je bālātar bēmarag karnār  
ejmatī hathiār ke te bhalā hathiār sāthe śaravene bēmarag  
karše (iāne) Raštākhej karše tāhālagī balto rehe e gharmā ane  
hameše balto rehe e gharmā ane rošan rehe e gharmā ane vara-  
dhāno karnār thā e gharmā.

## 10

**Avesta.** dāyā mē Ātarš puθra Ahurahe Mazdā  
asu x'adrām asu θrāitīm  
asu jītām pouru x'adrām  
pouru θrāitīm pouru jītām

(that is, be ever so), until that Long Time, along with that implement which causes the Renovation, until the making of the good Renovation.

## 9

**Sanskrit.** Be shining in this abode. Be ever shining in this abode (that is, be always indeed of this aspect). Be undefiled in this abode. Be making increase in this abode, even for a Long-continued Period, through the weapon that causes imperishableness, together with the excellent weapon that causes imperishableness (that is, through the weapon of the Yasna-sacrifice).

## 9

**Persian.** Be blazing in this house. Be ever blazing in this house (that is, be always thus). Be bright in this house. Be a maker of increase in this house, during that Long Time, together with the implement of Yasna-sacrifice that makes immortal, and with the good implement that makes immortal (that is, the implement of the Yasna-sacrifice).

## 9

**Gujarati.** Burn thou until the Long Time, until the time that [they] will make all immortal; (that is), until the day of Resurrection with that great, wonderful, good weapon that makes [one] immortal, and burn thou ever in this house, and be thou bright in this house, and be thou an increaser in this house.

## 10

**Avesta.** Give unto me, O Fire, son of Ahura Mazda!  
Well-being immediately, sustenance immediately;  
Life immediately, well-being in abundance;  
Sustenance in abundance, life in abundance;



*mastim spanō xšviwram hizvam urune uši  
xratam pascaeta masitəm  
mazāntəm apairi.ādrəm.*

## IO

**Pahlavi.** *yehabūnāe*<sup>1</sup> *ō li Ātaš*<sup>2</sup> *i*<sup>3</sup> *Ōhrmazd*<sup>4</sup> *berā* *tēž*<sup>5</sup> *x<sup>v</sup>ārīh*<sup>6</sup> *tēž*<sup>7</sup> *srāyīšnīh*<sup>8</sup> *tēž*<sup>9</sup> *zāyīšnīh*<sup>10</sup> *pur*<sup>11</sup> *x<sup>v</sup>ārīh*<sup>12</sup> *pur*<sup>13</sup> *srāyīšnīh*<sup>14</sup> *pur*<sup>15</sup> *zāyīšnīh*<sup>16</sup> (*aēy vad mān ‘apagayehe’*<sup>17</sup> *al*<sup>18</sup> *yehvūnāt amat*<sup>19</sup> *af-amān*<sup>20</sup> *tēž*<sup>21</sup> *yehabūnāe*<sup>22</sup> *af-amān*<sup>23</sup> *tēž*<sup>24</sup> *kabed yehabūn*<sup>25</sup>) *frāzānakīh*<sup>26</sup> (*aēy vad*<sup>27</sup> *frājam* *i*<sup>28</sup> *kār* *i*<sup>29</sup> *dēnak*<sup>30</sup> *xavītūnam*<sup>31</sup>) *awzūnikīh*<sup>32</sup> (*aēy vad min*<sup>33</sup> *mandavam kabed*<sup>34</sup> *mandavam xavītūnam*<sup>35</sup>) *šēpak*<sup>36</sup> *hizvānīh* (*aēy vad*<sup>37</sup> *mān hizvān*<sup>38</sup> *pavan kār* *i*<sup>39</sup> *dēnak*<sup>40</sup> *šēpak*<sup>41</sup> *yehvūnāt*<sup>42</sup>) *ruvān*<sup>43</sup> (*aēy vad*<sup>44</sup> *mān ruvān ahrav yehvūnāt*<sup>45</sup>) *uš*<sup>46</sup> (*aēy*<sup>47</sup> *vad*<sup>48</sup> *mān uš*<sup>49</sup> *pavan*<sup>50</sup> *kār*<sup>51</sup> *i*<sup>52</sup> *dēnak*<sup>53</sup> *frax*<sup>54</sup> *yehvūnāt pavan gās*<sup>55</sup> *yehvūnāt*<sup>56</sup>) *xrat*<sup>57</sup> *āxar* (*yemalelūnam*<sup>58</sup> *aēy-am*<sup>59</sup> *yehabūnāe*<sup>60</sup>) *mas*<sup>61</sup> *u*<sup>62</sup> *šāpīr* (*dō*<sup>63</sup> *barā guft šnāsīhā*<sup>64</sup> *ae*<sup>65</sup> *mavan-aš*<sup>66</sup> *ḥēn lā kart*<sup>67</sup> *yekavīmūnēt*<sup>68</sup> *aš ḥēn kartan*<sup>69</sup> *lā šāyet*. *ae*<sup>70</sup> *denā*<sup>71</sup> *āsn*<sup>72</sup> *xrat pētak*<sup>73</sup> *zak*<sup>74</sup> *i*<sup>75</sup> *gōšānsrūt*<sup>76</sup> *xrat pētak*<sup>77</sup> *āsn xrat awzāyīšnīh*<sup>78</sup> *min*<sup>79</sup> *gōšānsrūt*<sup>80</sup> *xrat*<sup>81</sup> *pavan āsn xrat kār*<sup>82</sup> *šāyet yedrāntan*. *mas*<sup>83</sup> *gōšānsrūt*<sup>84</sup> *i*<sup>85</sup> *barā*<sup>86</sup> *yemalelūnēt*<sup>87</sup> *mavan*<sup>88</sup> *ērpatastān lā kart yekavīmūnēt*<sup>89</sup> *suxn*<sup>90</sup> *dānakīhā lā xavītūnēt*<sup>91</sup> *yemalelūnēt*<sup>92</sup> *āt mavam ētōn yemalelūnēt*<sup>93</sup> *haḍāt*<sup>94</sup> *mavan-aš*<sup>95</sup> *ḥēn lā kart yekavīmūnēt*<sup>96</sup> *aš ḥēn lā yehvūnēt*<sup>97</sup> *vīr*<sup>98</sup> *zak*<sup>99</sup> *yehvūnēt*<sup>100</sup> *mavan pataš mandavam*<sup>101</sup> *i*<sup>102</sup> *vabidūnd*.<sup>103</sup> *uš*<sup>104</sup> *zak*<sup>105</sup> *yehvūnēt*<sup>106</sup> *mavam pataš mandavam*<sup>107</sup> *i*<sup>108</sup> *yaxsenund*. *xrat*<sup>109</sup> *zak*<sup>110</sup> *yehvūnēt*<sup>111</sup> *mavan pataš mandavam*<sup>112</sup> *i*<sup>113</sup> *ō*<sup>114</sup> *yāityūnd*.<sup>115</sup> *ae*<sup>116</sup> *pavan xrat zak*<sup>117</sup> *yehvūnēt*<sup>118</sup> *mavan*<sup>119</sup> *zamānak val kār xavītūnēt burtan*. *dānak zak*<sup>120</sup> *yehvūnēt*<sup>121</sup> *aēy mandavam*<sup>122</sup> *pavan mareh kabed*<sup>123</sup> *dānad*.<sup>124</sup> *šnāsīk*<sup>125</sup> *zak*<sup>126</sup> *yehvūnēt*<sup>127</sup> *mavan*<sup>128</sup> *sūt u zīyān*<sup>129</sup> *šnāsēt*. *awzūnik*<sup>130</sup> *zak*<sup>131</sup> *yehvūnēt*<sup>132</sup> *mavan min*<sup>133</sup> *kas*<sup>134</sup> *mandavam*<sup>135</sup> *kabed mandavam dānad*.<sup>136</sup> *ae*<sup>137</sup> *Ātaš*<sup>138</sup> *i*<sup>139</sup> *Ōhrmazd berā denā nēwakīh barā li yehabūnāe mavan pavan levīn guft yekavīmūnēt*).

## IO

**Sanskrit.** *dehi mahyam Agne putra Svāmīno Mahājñānīnaḥ  
tejasvi śubham tejasvi vartanam tejasvi jīvitam samparṇam*

knowledge, holiness, a ready tongue, understanding for [my] soul;

And afterwards wisdom [which is] comprehensive,  
Great, imperishable.

IO

**Pahlavi.** Give unto me, O Fire, son of Ormazd, prompt comfort, prompt sustenance, prompt life, full comfort, full sustenance, full life (so that there may be no death unto us; give us [these] promptly, give us promptly [and] much), wisdom (so that I may know the end of the act of the law), greatness (so that from something I may know many things), readiness of tongue (so that our tongues may be ready in the act of the law), soul (so that my soul may be righteous), intellect (so that our intellects may be wide and quick in the act of the law), afterwards (I mention) wisdom (that is, give unto me) great and good [wisdom], (the two [forms of] knowledge; the one is [that which] cannot be incorporated into him in whom it is not [already] innate. Know that this is known as the innate wisdom. The acquired wisdom is manifest for the furtherance of the innate wisdom; it is through the acquired wisdom that one is able to put into action an affair pertaining to the innate wisdom. [As to] the great acquired wisdom, it is said that whosoever has not received instruction does not know [how] to speak the words with wisdom; there is some one who says, know that [wisdom] is not in him who has not received [instruction]. Understanding is that through which they do things. Intellect is that through which they retain things. Wisdom is that through which an act is brought to completion. Know that he is wise who knows [how] to bring about the timeliness of an action. Sagacious is he who fully knows [how] to discern things. Possessed of knowledge is he who knows the gain and the loss. Great is he who from a small thing knows many things. O Fire, son of Ormazd, give this good unto me which is mentioned above).

IO

**Sanskrit.** Give unto me, O Fire, son of the Lord that has Great Knowledge, keen happiness, keen subsistence, keen life,

*śubham sampūrṇam vartanam sampūrṇam jīvitam nirvāṇajñānam (kila nirvāṇajñānam yat kimcit śubham jānāmi) gurutām (yat kimcanāt pracuram kimcit jānāmi) pāṭavinim jihvam (kila me jihvā kāryeṣu nyāyeṣu ca pravīṇatarā bhūyāt) ātmānam (kila me ātmā mukto bhūyāt) smṛtim (kila me smṛtiḥ kārye nyāye ca viśalatarā bhūyāt) buddhim paścāt mahatim uttamām akathitajñānam (nāisargikām ity arthaḥ sā ca yā karnaśrutā buddhiḥ nāisargikabuddeḥ vṛddhaye prakāṣā. karnaśrutā yā buddhiḥ nāisargikabuddhikārye śakyate pracārayitum. buddhiṣca sā bhavati yā samayam kāryam jānāti pracārayitum. jñāni ca sa bhavati yah lābham chedam ca jānāti. gurutaraśca sa bhavati yah kimcanāt pracuram kimcit jānāti).*

## 10

**Persian.** *badeh marā Ātaš pus Hormazd āsudah xoreh āsudah rūzi āsudah zīstan pur xoreh pur rūzi pur zīstan dūr andēši (ya'nī 'āqibat andēši kih az andak bisyār dānam) x'ānānandah zabān (ya'nī zabān dar kār u dād īzstar bād) ravān (ya'nī ravān man Garoṣmānī bād) hāš (ya'nī hāš man dar kār u dād farāxtar bād) xirad pas mih u veh nā šanīdah xirad (ya'nī āsūdah xirad u ān kih guš šanīdah xirad barāy afzūdan āsūdah xirad paidā ast u guš šanīdah xirad b-āsūdah xirad kār rā ravāj dādan mitavānad. u xiradmand ān bāšad vaqt u kār ravāj dādan rā badānad. u dānā ān bāšad kih sūd u zyān badānad. u buzurgtar ān bāšad kih az andak bisyār dānad).*

## 10

**Gujarati.** *ane āp mahne o Ātaš Hormajdā beṭa tej (iāne setāb) āsāni ane tej parvarāš ane tej jivavū ane ghaṇi āsāni tatha ghaṇi*

complete happiness, complete subsistence, complete life, emancipating wisdom (that is, emancipating wisdom, so that I may know something or other good), greatness (so that I may know some little thing or other from whatsoever it be), a skilful tongue (that is, may my tongue be more skilled in actions and judgments), soul (that is, may my soul be emancipated), memory (that is, may my memory be more extensive in action and judgment), intellect afterwards, [which is] great, excellent [and] of untold wisdom (innate—that is the meaning, and that intellect which [is] acquired [lit. heard through the ear] [is] manifest for the furtherance of the innate intellect. Acquired intellect [is that] which is able to give currency in an affair of the innate intellect. And that is intellect which knows how to give currency to occasion [and] action. And wise is he who knows the gain and loss. And more than venerable is he who knows something or other fully from any source whatsoever).

## 10

**Persian.** Give unto me, O Fire, son of Ormazd, satisfactory comfort, satisfactory means, satisfactory living, full comfort, full means, full living, far-sightedness (that is, the foresight by which I may know much from little), a ready tongue (that is, may [my] tongue be more swift in work and the law), soul (that is, may my soul be [worthy] of the Abode of Praise), intellect (that is, may my intellect be wider in work and the law), wisdom afterwards great and good, unheard wisdom (that is, the innate wisdom, and that which is the wisdom acquired by hearing through the ear is created for the furtherance of the innate wisdom; and the acquired wisdom is capable of giving currency to a work of the innate wisdom. And wise is he who knows [how] to give currency to occasion and work. And sagacious is he who knows the gain and the loss. And more than great is he who knows much from little).

## 10

**Gujarati.** And give unto me, thou Fire, son of Ormazd, quick (that is, swift) ease, and quick maintenance, and quick living,

*parvaras ane ghanū jivavū (iāne e cij hamūne kam nahī thāe) ane durandēs dānāi (ane dānāim jīādati je ek cijthī ghanī cijne jānī šakū) ane miṭhī jobān ane rovānne (Behešt) ane hoš pache moṭāmā moṭi akal (je gošośarutē kherad gošośarute kherad e je kāne šabhlehī ane ūštādthī šikkhehī akal e akal āšnīde kherad iāxe jāti akal kartā ghanī behetar ane bujarag che šāvāste ke je koi maktabmā nahī beṭho hoe ane ūštādthī tālīm nahī hīdhī hoe tehene dānāinā šakhuno bolvānī tākāt nahī hoe ane āšnīde kherad che te āšnīde kherad tathā āšne kherad e je jāti akal ke je akal māe peṭ jāneāthī insān upar Khodānī tarafthī ūtreche te).*

## II

Avesta.

*nairyam pascaēta ham.varatim  
arədwō.zəngam axʰafnyam  
(drišūm asnamča xšufnamča)  
āsito.gātum jayāuram.  
tudrušam āsnam frazantim  
karšō.rəzəm vyāxanəm*

*ham.raodəm hvəpəm āzō.būjim hvīram yā mē frādayāt nmānəmča  
visəmča zantūmča dakiyūmča daišhu.sastimča.*

## II

**Pahlavi.** *zak-č<sup>1</sup> i<sup>2</sup> gabrādn<sup>3</sup> hammartāzakih<sup>4</sup> āxar<sup>5</sup> patūkih<sup>6</sup>*  
(*pavan kār i<sup>7</sup> dēnā<sup>8</sup>*) *stēmik<sup>9</sup> zangih<sup>10</sup> (aēy-am kār min legalā*  
*šapīr tuvānāt<sup>11</sup> kartan<sup>12</sup>) axʰap<sup>13</sup> (aēy<sup>14</sup> vad madam min<sup>15</sup> dēnik*  
*lā<sup>16</sup> xelmūnam<sup>17</sup>) srišūtak<sup>18</sup> i<sup>19</sup> yūm u lēlayā (vəš lā xelmūnam<sup>20</sup>*  
*čigōn<sup>21</sup> amat ben Dēn guft yekavīmūnēt) tēš min gās<sup>22</sup> (aēy vad-am*  
*tēš<sup>23</sup> min Bušāsp<sup>24</sup> barā<sup>25</sup> tuvānāt<sup>26</sup> yehvūnt<sup>27</sup>) u<sup>28</sup> jīgār<sup>29</sup> (zak*  
*i<sup>30</sup> pavan yadā apāyet kartan) zak<sup>31</sup> i<sup>32</sup> nām<sup>33</sup> burtār i<sup>34</sup> fravar-*

and much ease and much maintenance, and much living (that is, may this thing not decrease for us), and the farsighted wisdom (the increase of wisdom, so that I may be able to know many things from one thing). and a sweet tongue, and (Paradise) for the soul, and understanding, then the greatest intelligence, (which is the acquired wisdom; the intelligence acquired by hearing through the ear, and acquired by learning under a teacher, is the acquired wisdom; this intelligence is much better and greater than the innate or inborn wisdom; because whosoever has not attended a school, and has not received training under a teacher, has no ability to speak the words of wisdom, and the innate wisdom, that comes to man from God while born of the mother, is the innate wisdom or inborn wisdom).

## II

**Avesta.**

[Give me] then the manly valor,  
Which is ever afoot, sleepless  
(For one third of the days and nights),  
Watchful while lying in bed.

[Give me] native offspring that give support,  
Ruling over the region, belonging to the assembly,  
thoroughly developed, possessed of good works, delivering from  
distress, of good intellect, that may further my house, village,  
town, country, [and] the renown of the country.

## II

**Pahlavi.** Even manly valor unto men, afterwards strength (in the act of the law), firm-footedness (so that I may be able to work well with my feet), sleepless (that is, I do not sleep beyond what is lawful), (I do not sleep) [more than] a third of a day and a night (as is dictated in the Religion), quickness from bed (so that I may be able to [free] myself quickly from Bushasp), powerful arms (that is, [in the work] that is to be done by

*tār<sup>35</sup> āsnūtak<sup>36</sup> frazand<sup>37</sup> i<sup>38</sup> kišvar vīrāe<sup>39</sup> i<sup>40</sup> hanjamarāk<sup>41</sup> ham-rōst<sup>42</sup> hvāpar<sup>43</sup> i<sup>44</sup> min tangih bōxtār<sup>45</sup> (min<sup>46</sup> Dōžax<sup>47</sup>) huvīr<sup>48</sup> (aēy apāyišnik<sup>49</sup> pur šnāsak<sup>50</sup> pavan<sup>51</sup> zak<sup>52</sup> i<sup>53</sup> āxar āxar<sup>54</sup> apāyet kartan<sup>55</sup>) mavan<sup>56</sup> zak<sup>57</sup> li frāx<sup>58</sup> enāt<sup>59</sup> mān u vis<sup>60</sup> u sand u mata u rōstāk.<sup>61</sup>*

## II

**Sanskrit.** *mānuṣim paścāt samagrām śaktim sudṛḍhajaṅghatām (kila kārye yat pādābhyām yujyate kartum vyavasāyīśak-taśca bhavāmi) anidratām (pramāṇanidratām ity arthaḥ) tri-bhāgam dinānām ca rātrīṇāmca tejasvitām sthānāt bhujabala-vattām pālakam nisargagunam putram dvīpamandanam samavāyikam sahoditam surakṣakam saṅkatāt suddhidam (Narakat ity arthaḥ) śucetanam (sānurāgam sābhilaṣam ity arthaḥ) yo me viśtārayati gṛhamca gṛhatamam ca mahāgṛham ca grāmam ca deśam ca.*

## II

**Persian.** *mardī u pas az ān hamah tavānāi xūb saxt zānū (ya'ni har kār kih bah pāy tavān kardan xūb kār kunandah u tavānā bāšam) be x'ābi (paymān x'āb īn ma'ni) sūm (hiṣah) rūzha u šabhā tēz gāh bāzūi zūrmand parvarandah āsnīdah farzand sībandah šahr u anjuman dārandah rahānandah (az Dūzax īn ma'ni) nek menišn (rā manīdār īn ma'ni) har kih farāz dehad xānah u mahallat u šahr deh u rūstā.*

## II

**Gujarati.** *mardī ane kaūat ane pagmā śaktī ane bekhoābi (chevī je) rāt ane danno tarijo (hāso suvū) ane vakhat upar setāb ūthvū ane bājumā kaūat ane nāmdār jāti akalnā farjand je šchernā samārñār ane anjumannā bešnār ane khubsurat tathā nek ābrudār ane tangithī khalāṣīnā āpnār ane nek dānā ke (te mahārā*

hand), a child that is illustrious [lit. name-bearing], protector, of innate wisdom, adorning the country, of the assembly, fully grown, honorable, deliverer from distress (from Hell), of good understanding (that is, fully knowing what is requisite to be done ultimately), who may further my house, and village, and city, and province, and country.

## II

**Sanskrit.** [And] afterwards manly and complete power, great firm-footedness (that is, I [may] become energetic and capable in the action which it is proper to do with the feet), sleeplessness (moderate sleeping—that is the meaning), a third part of the days and nights, quickness [to move] from a place, strength of arms, a son who is a protector of innate virtue, adorning the land, belonging to the assembly, tully grown, a good guardian, giving release from misery (from Hell—that is the meaning), who will promote my house, my chief house, my great house, my village, and my country.

## II

**Persian.** Manliness and after that entire capability, very strong knees (that is, I may be able to do all those works well, which are capable of being done by the feet), sleeplessness (moderate sleep—that is the meaning), a third (part) of the days and nights, prompt [from] bed, powerful in arms, protector, a child of innate [wisdom], adorning the country and holder of an assembly, liberator (from Hell, that is the meaning), (thinker) of good thought (that is the meaning), who furthers the house, and street, and city, and village, and country.

## II

**Gujarati.** [Give] manliness and power and strength of the feet and sleeplessness (such as the sleeping) a third (part) of a day and night, and timely, swift rising, and power of arms, and worthy offspring of innate wisdom, adorning the city, sitting in the assembly, and beautiful, and of good renown, and deliv-



*farjand*) *gharmā tathā moholāmā tathā gāmmā tathā šehermā*  
*ane molakmā mahne jāher kare (te mahne āp).*

## 12

**Avesta.** *dāyā mē Ātarš puθra Ahurahe Mazdā*

*yā mē anhaṭ afraśānhā*

*nūrēmča yavaḍča.tāite*

*Vahištəm Ahūm ašaonəm*

*raočanham višpō.x<sup>o</sup>ādrəm*

*sazə.buye vanhāuča mižde vanhāuča sravahi urunaḍča darəye*  
*havanəhe.*

## 12

**Pahlavi.** *yehabūn<sup>1</sup> ō li Ātaš<sup>2</sup> i<sup>3</sup> Ōhrmazd<sup>4</sup> berə zak<sup>5</sup> mavan*  
*li havəṭ<sup>6</sup> āfrāč<sup>7</sup> sacišn<sup>8</sup> kevan-č<sup>9</sup> u<sup>10</sup> vad ō<sup>11</sup> hamāe<sup>12</sup> rawišnāh<sup>13</sup>*  
*Pahlum Ax<sup>o</sup>ān i<sup>14</sup> ahravān<sup>15</sup> i<sup>16</sup> rōšn<sup>17</sup> i<sup>18</sup> hamāk<sup>19</sup> x<sup>o</sup>ārīh.<sup>20</sup>*  
*griftār yehvūnāni<sup>21</sup> (ačy ān<sup>22</sup> naḥšə<sup>23</sup> vabidūnāni<sup>24</sup>) zak i<sup>25</sup>*  
*šapīr<sup>26</sup> mīzd (tamə<sup>27</sup>) u<sup>28</sup> zak i<sup>29</sup> šapīr husravīh<sup>30</sup> (litamə<sup>31</sup>)*  
*zak-č<sup>32</sup> ruvān-č<sup>33</sup> i<sup>34</sup> dēr huax<sup>o</sup>īh<sup>35</sup> (vīndagarīh<sup>36</sup> pavan<sup>37</sup> Čašōtarg<sup>38</sup>).*

## 12

**Sanskrit.** *dehi mahyam Agne putra Svāmino Mahājñāninaḥ*  
*yā me abhūt ayogyatā idānimca yāvat sadāpravṛttim Atahparam*  
*Bhuvanam muktāmanāni sadodyotam samastasubham. yogyo bha-*  
*vāmi uttamasya prasādasya uttamāyāśca śruteḥ ātmanaśca dīr-*  
*ghāyāḥ susvāmitāyāḥ (prasadaḥ paralokīyāḥ śrutiśca ihalokīyā).*

## 12

**Persian.** *badeh marā Ātaš pus Hormazd ān kih marā būd*  
*nā-sazā aknūn u tā hamīśah az hamah Bālā Jāi ašōān hamīśah*  
*rošan hamīśah xūb. sazāvār bāšam veh u vehān sītāyīdan u ravān*  
*rā dēr hā xudai (ān jahān) u sītāiš (in jahān).*

ering from distress, and good, wise; (give unto me these my offspring) who would make me renowned in the house, in the street, and in the village, in the city, and in the country.

## 12

**Avesta.** Give unto me, O Fire, son of Ahura Mazda,  
The Best World of the righteous,  
The shining, the all-happy,  
So that it may fulfil my wish  
Now and for ever—

so as to attain to good reward, and to good renown, and to long happiness of [lit. for] my soul.

## 12

**Pahlavi.** Give unto me, O Fire, son of Ormazd, that which may make me worthy of the Best World of the righteous, the shining, the all-glorious, for now and for ever. May I be the holder (that is, I may make it my own) of reward (there [i. e. in the next world]), and of the good renown (here), also of the long ownership of the soul (the acquisition at the Chinvad [Bridge]).

## 12

**Sanskrit.** Give unto me, O Fire, son of the Lord that has Great Knowledge—whatever my unfitness has been, now and for ever—the World Hereafter of the righteous, the ever-shining, the all-good. May I be worthy of the best grace and of the best renown, and of the long good ownership of the soul (grace pertaining to the next world and renown pertaining to this world).

## 12

**Persian.** Give unto me, O Fire, son of Ormazd—howsoever unworthy I may be, now and for ever—the Exalted Place of the righteous, the ever-shining, the all-good. May I be worthy of the good and of being praised by the good, and of the long ownership (in that world) and of praise (in this world).

## 12

**Gujarati.** *ane e Ātaš Hormajdnā beṭa je hamešenū ašo lokonū buland Makān tamām rošnī ane āšānī bharelū (iāne buland Behešt) je hamnā (fakat haeātīmā) anghattū che te mahne āpje ane (te jehānno) behetar badlo ane (e jehānnī) behetar neknāmī ane rovanne Der Mudat lagī nek šahebīne lāek kar.*

## 13

**Avesta.** *vīspaēibyo sastīm baraiti  
Ātarš Mazdā Ahurahe  
yaēibyo aēm hqm.pačāite  
xšāfnīmča sūirīmča.  
vīspaēibyo hača izyeite  
hu.bərətīm ušta.bərətīmča  
vanta.bərətīmča Spitama*

## 13

**Pahlavi.** *harvisp<sup>1</sup> gōwišn barad<sup>2</sup> Ātaš<sup>3</sup> i<sup>4</sup> Ōhrmazd<sup>5</sup> mavan valǝšān<sup>6</sup> pavan<sup>7</sup> zak<sup>8</sup> ham pačēnd<sup>9</sup> šām<sup>10</sup> u sūr (zak<sup>11</sup> Ātaš<sup>12</sup> mavan zak<sup>13</sup> bēn<sup>14</sup> xānak yatībūnēt<sup>15</sup> aš anjāmišn<sup>16</sup>). (zak<sup>17</sup> Ātaš<sup>18</sup>) min harvisp<sup>19</sup> kāmak<sup>20</sup> madammānēt<sup>21</sup> hubarišnih<sup>22</sup> u<sup>23</sup> nēwak barišnih u<sup>24</sup> ayāwār<sup>25</sup> barišnih (barā<sup>26</sup> mǝ nāmčastik<sup>27</sup> barā yemalelūnēt vad<sup>28</sup> denǝ<sup>29</sup> hubarišnih<sup>30</sup> hanā<sup>31</sup> mandavām<sup>32</sup> dātan<sup>33</sup> u<sup>34</sup> nēwak barišnih<sup>35</sup> hanā<sup>36</sup> gūmbat<sup>37</sup> sāxtan<sup>38</sup> u<sup>39</sup> ayāwār<sup>40</sup> barišnih<sup>41</sup> denǝ<sup>42</sup> yātakgōwih kartan) ae<sup>43</sup> Spitāmān<sup>44</sup> (Zaratušt<sup>45</sup>).*

## 13

**Sanskrit.** *sarveṣu vācam muñcati Agnir Mahājñāninaḥ Svāmināḥ yebhyaḥ ayam sādā pacati nityapākam utsavapākam ca. sarvebhyaśca abhivañchati uttamam ahutiṁ śubham ahutiṁ saha-yyāahutiṁ ca Spitama.*

## 12

**Gujarati.** And give unto me, O Fire, son of Ormazd, the eternal great Abode of the righteous, which is full of light and ease (that is, the great Paradise), which (just now in this existence) is improper, and the better reward (of that world) and the better renown (of this world); and make the soul worthy of good lordship for the Long Time.

## 13

**Avesta.** The Fire of Ahura Mazda  
 Gives command unto all  
 For whom he cooks  
 The evening and the morning meal.  
 From all he solicits  
 A good offering, and a wished-for offering,  
 And a devotional offering, O Spitama!

## 13

**Pahlavi.** The Fire of Ormazd bears a word unto all who cook the evening and the [morning] meal with it (the Fire that sits in the hearth [lit. abode], his goal). (The Fire) desires a good offering, and an excellent offering, and a helpful offering from all; (the reason why they are mentioned separately, name by name), O Spitman (Zartusht, is that the giving of a thing is a good offering, and the constructing of a dome [unto Fire] is an excellent offering, and the interceding for good works is a helpful offering).

## 13

**Sanskrit.** The fire of the Lord that has Great Knowledge, utters a word unto all for whom he always cooks the everyday cooking and the festival cooking. And from all he desires the best offering, happy offering, and a helpful offering, O Spitman!

## 13

**Persian.** *hamah rā suxn mīgūyad Ātaš Hormazd urā kih hamīšah mīpazad puxtani u puxtani šadi. az hamah baxāhad habūi u nek būi u būi yari ay Spitamān.*

## 13

**Gujarati.** *e Sapetmān (Jartošt) je koi khuṣhālī tathā rāmsnīnū khānū savār ane śahāj pakāvec te sarve koine Hormajdno Ātaš sakhun kehec ane sarve admīthī khuṣboi mukvānī ane pāśbānī karvānī ane jādangoi karvānī khāeś rākehec.*

## 14

**Avesta.** *vīspanəm para.čarəntəm  
Ātarš zasta ādīdāya.  
čīm haxa haše baraiti  
fračarədwā armaššāide.*

*Ātarəm spəntəm yazamaide taxməm hantəm radəštārəm.*

## 14

**Pahlavi.** *ō<sup>1</sup> harvisp<sup>2</sup> barā<sup>3</sup> frač raftārān anšūtaān Ātaš<sup>5</sup>  
zak<sup>6</sup> i<sup>7</sup> yadā nikīrēt<sup>8</sup> (aēγ<sup>9</sup> kolā<sup>10</sup> mavan levin Ātaš<sup>11</sup> min bāhar  
i<sup>12</sup> kāmāk i nafšā yātūnēt<sup>13</sup> madam yadā valā Ātaš nikīrēt<sup>14</sup>  
mavan hubdi yātūnd<sup>15</sup> ayōw<sup>16</sup> lā) aēγ<sup>17</sup> mō<sup>18</sup> hamx<sup>19</sup> ak<sup>20</sup> ō<sup>20</sup>  
hamx<sup>21</sup> ak<sup>21</sup> yedrūnāt<sup>22</sup> (dōst<sup>23</sup> ō<sup>24</sup> dōst<sup>25</sup>) frač raftār<sup>26</sup> (anšūtā<sup>27</sup>) ō<sup>28</sup>  
valā<sup>29</sup> i<sup>30</sup> armēšt<sup>31</sup> (Ātaš<sup>32</sup>). (jīvāk<sup>33</sup> artēštār<sup>34</sup> yemalelūnēt<sup>35</sup>).<sup>4</sup>  
Ātaš<sup>36</sup> awšūnīk yezbexūnam mavan takīk aīt (mavan<sup>37</sup>) artēštār  
(yemalelūnēt<sup>38</sup> tan-aš<sup>39</sup> armēšt<sup>40</sup> af-aš mēnūk artēštār).*

## 14

**Sanskrit.** *sarveṣāṃ pracaratām Agnir hastam alokayati. kim  
mitro mitrāya dadāti pracāravān ajangamāya. [ . . . ]*

## 13

**Persian.** The Fire of Ormazd utters a word unto all, who always cooks the [daily] cooking and the cooking of joy. He desires from all, good incense, and excellent incense, and a helpful incense, O Spitman.

## 13

**Gujarati.** Unto all those, O Spitman (Zartusht), who cook the meals of delight and joy in the morning and evening, the Fire of Ormazd speaks, and desires of all men the offering of incense, of protection, and of intercession for good works.

## 14

**Avesta.**

The Fire looks at the hands

Of all passers-by—

‘What does the friend bring to the friend,

The one that goes forth to the one that sits still?’

We sacrifice unto the holy Fire, the bold, good, warrior.

## 14

**Pahlavi.** The Fire looks at the hands of all men that pass by, (that is, the Fire looks at the hands of everyone who comes before it for the fulfilment of his own desire, [to see] whether he has brought incense or not)—‘what does the comrade bring for the comrade, (the friend for the friend), (the man) that passes by for the (Fire) that sits still?’ [Though sitting still] he is called a warrior (in a place). I sacrifice unto the beneficent Fire who is strong, there is (some one who calls him) a warrior; (in his body he [is] motionless, [but] in spirit he is a warrior).

## 14

**Sanskrit.** The Fire looks at the hands of all that go forth:—  
‘what does the friend that goes forth give to the friend who does not move?’ [. . .]

14

**Persian.** *hamah ravandagān rā Ātaš dast binad. cūn dūst dūstān rā dehad ravandagān. [ . . . ]*

14

**Gujarati.** *ane jem došt doštnā najdik jāec (ane te doštne vāste k̄ai cij lei jāec ane došt te doštnā hāth ūpar negāhā karec te mišale) tamām (Ātašm) najdik janār (ādmīo) nā hāt ūpar Ātaš negāhā karec. (Ātaš) pāglo che paṇ pehelvān (kaheo che). bujorag Ātaš jorāvar pehelvān che tehene arādhū.*

15

**Avesta.** *āat̄ yezi šē aēm baraiti aēsmēm vā ašaya bəratēm Barəsma vā ašaya frastarətēm urvarəm vā Hadānaēpatām  
a hē pasçaeta frīnaiti  
Ātarš Mazdā Ahurahe  
xšnūtō atibištō harḍanhum.*

15

**Pahlavi.** *hat ō valō<sup>1</sup> zak<sup>2</sup> barad<sup>3</sup> ēsm<sup>4</sup> pavan ahrākīh yedrūnand<sup>5</sup> u<sup>6</sup> Barsm-č<sup>7</sup> i<sup>8</sup> pavan ahrākīh frāč vistart<sup>9</sup> u<sup>10</sup> urvar<sup>11</sup> i<sup>12</sup> Hadanpak<sup>13</sup> zak<sup>14</sup> āxar<sup>15</sup> afrinēt<sup>16</sup> Ātaš i<sup>17</sup> Ōhrmazd amat<sup>18</sup> x<sup>19</sup> ašnūt<sup>19</sup> u<sup>20</sup> abišt<sup>21</sup> u<sup>22</sup> sēr.<sup>23</sup>*

15

**Sanskrit.** *tato yadi asmai ayaṁ dadāti samidham vā puṇya-tayā vidadhitām Barcsmantīm vā puṇyatayā mbaddham vanaspatīm vā Uruarāmanāmānam sa tasmāi paścāt āśirvadayati Agnir Mahājñāninah Svāminah santuṣṭaḥ apīḍitaḥ trīptaḥ*

15

**Persian.** *cira kih har gāh urā īn badehad īsam az kirfah yā*

14

**Persian.** The Fire looks at the hands of all that pass by:—  
 ‘when does the friend that passēs by give unto the friend?’  
 [. . .]

14

**Gujarati.** And as a friend goes to a friend, (and he takes something for the friend, and as the friend looks at the hand of the friend, so) the Fire looks at the hands of all (men) who approach (the Fire). (The Fire) is stationary but (he is called) a hero. I praise the great Fire, the mighty hero.

15

**Avesta.** Then if that one brings unto him either fuel rightly brought, or Baresman rightly spread, or the plant Hadhanaepata,  
 To him thereupon, in fulfilment of his wish,  
 The Fire of Ahura Mazda  
 Propitiated, unoffended, gives a blessing:

15

**Pahlavi.** If that one brings unto him fuel brought with righteousness, and also Barsam spread with righteousness and the tree Hadhanapat, unto him thereupon the Fire of Ormazd, being propitiated, unoffended, and satiated, gives a blessing.

15

**Sanskrit.** Then if that one gives unto him either fuel well examined with rectitude, or the Barsam bound with rectitude, or the plant *Uruarāma* by name, [being] satisfied, undisturbed, satiated, the Fire of the Lord that has Great Knowledge invokes thereupon a blessing upon him.

15

**Persian.** For whenever he gives unto him fuel through



*Barsam az kirfah bastah yā dar Urvarān nām urā pas afrīn kunad  
Ātaš Hormazd xušnūd šudah u tandurust šudah u sir šudah.*

## 15

**Gujarati.** *agarjo pakithā (Ātaš) upar kaṭhi mukine tathā asoithā  
Barsam bādhine ane khusboidar urvar mukine (Ātašn arādhnā  
kare) to pachī tehenī upar Hormajdno Ātaš dovā karec (ke tū)  
khusāl ane beājār ane dharāelo (rehejo).*

## 16

**Avesta.** *upa θwā haxšōit gēuš vqθwā  
upa vīranəm pourutās  
upa θwā vərəzvatiča mand  
vərəzvatiča haxšōit anuha  
urvāxšanha gaya jiyaēša  
tā xšapanō yā jvāhi.  
imat Ādrō afrivanəm  
yō ahmāi aēsməm baraiti  
hikūš raočas.pairišta  
ašahe bərəja yaoždātq.*

## 16

**Pahlavi.** *aēγ<sup>1</sup> madam sak<sup>2</sup> i<sup>3</sup> lak sātūnāt<sup>4</sup> zak i<sup>5</sup> gōspandān<sup>6</sup>  
ramak (aēγ-at<sup>7</sup> yehvūnāt) sak<sup>8</sup> i<sup>9</sup> vīrān i<sup>10</sup> pur rawišnīh<sup>11</sup>  
(gabraān<sup>12</sup> i<sup>13</sup> gušn<sup>14</sup>). madam<sup>15</sup> ō<sup>16</sup> lak haxtāt kāmāk<sup>17</sup> pavan<sup>18</sup>  
mēnišn<sup>19</sup> u<sup>20</sup> kāmāk<sup>21</sup> pavan Ax<sup>v</sup> (aēγ<sup>22</sup> apayist<sup>23</sup> pavan mēnišn  
lcvatō zak i<sup>24</sup> pavan<sup>25</sup> Ax<sup>v</sup> rāst yehvūnāt hēn<sup>26</sup> mēnišnīh lak etōn  
zak kāmāk haxtāt aēγ pētāk yehvūnāt ēīgōn amat kāmāk Ōhrmazd  
ait). hurvāxman<sup>27</sup> ax<sup>v</sup> pavan jān<sup>28</sup> zivē<sup>29</sup> vad<sup>30</sup> zak<sup>31</sup> lēlayā<sup>32</sup>  
zivē<sup>33</sup> pavan<sup>34</sup> rāmišn<sup>35</sup> zivē (ae<sup>36</sup> adūk[?] <sup>37</sup> zivē<sup>38</sup>). denō<sup>39</sup> zak<sup>40</sup>  
i<sup>41</sup> Ātaš<sup>42</sup> afrīn<sup>43</sup> (bāstan<sup>44</sup> qal vabidūnyen<sup>45</sup>) mavan ō<sup>46</sup> vatō<sup>47</sup>  
yedrūnyen<sup>48</sup> tsm<sup>49</sup> i<sup>50</sup> hušk i<sup>51</sup> pavan rōšnīh nikīret<sup>52</sup> ahrakīh<sup>53</sup>*

righteousness or Barsam bound through righteousness or the tree *Urvarān* by name, the Fire of Ormazd, being then satisfied, happy, and satiated, invokes a blessing upon him.

## 15

**Gujarati.** If he (praises the Fire), by putting fuel upon (the Fire) with holiness, and by binding the Barsam with righteousness, and by putting fragrant wood [upon it]. then the Fire of Ormazd gives a blessing unto him, '(be thou) joyful and free from disease, and satiated.'

## 16

**Avesta.**

' May a flock of cattle attend upon thee,  
A multitude of men upon thee,  
And may an active mind  
And an active spirit attend upon thee,  
Mayest thou live with a joyous life  
The nights that thou livest! '—  
This is the Fire's blessing [upon him]  
Who brings to him fuel,  
Dry, exposed to the light,  
Purified in accordance with the ritual of righteousness.

## 16

**Pahlavi.** ' May a flock of cattle attend upon thee (that is, may it be unto thee), fully progressive men (youths). May a desire arise unto thee in [thy] mind and a desire through the Lord (that is, such [a desire] in thy mind as would be true to the Lord; may a desire arise in thy mind in this manner that it would be manifested in such a way as is the will of Ormazd). With the desire of the Lord do thou live with life unto the night that thou livest, do thou live with joy, (that is, do thou live without pain[?]).' The Fire (invokes) this blessing (every day) upon him who brings unto him, with a righteous motive for the love

*arzūk<sup>54</sup> ruvān<sup>55</sup> dūšarm<sup>56</sup> rāe<sup>57</sup> ō<sup>58</sup> kār i<sup>59</sup> karpak<sup>60</sup> rāe<sup>61</sup> yōždasr<sup>62</sup> (aēy<sup>63</sup> dakya<sup>64</sup>).*

## 16

**Sanskrit.** *utkr̥ṣṭas te uttiṣṭhatu gavaṁ samcayaḥ utkr̥ṣṭo vira-  
ṇām ca sampūrṇa pracāraḥ (kila te bhuyāt). utkr̥ṣṭas te abhila-  
ṣaṣca manasa abhilaṣaṣca uttiṣṭhatu Svāmīna (kila manasa tad eva  
cintaya yat Svāmīna Gurūṇa ādiṣṭam). ānandena Svāmīno jīvena  
jīva tā rātrih yaḥ jīvayasi. asmāi Agneḥ āśīrvādaḥ yo asmin  
samidham muñcati śuṣkāṁ raśminirīkṣitām puṇyahetutayā  
pavitram.*

## 16

**Persian.** *bisyar turā barxizād ramah gāvān bisyar mardān  
tamām (ya'ni turā bād) buland turā x'āhiš (ya'ni x'āhiš dīl  
barxizād az Šahib ya'ni dar menišn edūn menīd cūn Ahū Dastār  
farmud). pur ramišn Xudā bah jān zivīd tā ān šab kih  
x'āhand zist. urā āfrīn Ātaš har kih urā isam banehad xušk  
bah rošnī dīdah bah dūstī kirfah pāk.*

## 16

**Gujarati.** *(ane) bālātar goṣpāndono ṭolo ane bālātar beṭaonā  
farjand tūne jiādā thāo (ane) tāhārī manašnīmā tehevi morād  
jāher thāo ke jehēvi morād Hormajdnī che ane te je (ākharnī)  
rāt lagī tū jīve te Hormajdnī morād ane khuṣī mujab jīvathī jīvto  
reheje ane je koi ke šukī kāṭhī rošnīmā joelī potānā pak buland  
šavabnī ūmedne vāšte muke te ūpar Ātaš e tarehethī dovā karec.*

---

of [his] soul and for the deed of merit, dry fuel examined in the light, [and] purified (that is, clean).

16

**Sanskrit.** 'Unto thee may there arise an excellent flock of cattle, and an excellent complete manifestation of heroes (that is, may it be unto thee). And may an excellent wish arise unto thee through the mind, and an excellent wish through the Lord (that is, think with the mind just that which is directed by the master, [that is,] teacher). With the joy of the Lord live with life those nights that thou livest.' The blessing of the fire [is] upon him who places upon it, with a righteous motive, dry fuel, examined in the ray of light, [and] purified.

16

**Persian.** 'May there arise unto thee a flock of cattle, many [and] plenty of men (that is, may there be unto thee), [and] a lofty desire unto thee (that is, may a desire arise in thy heart through the Lord, that is, think such a thought as is commanded by the Lord and Dastur). With the joy of the Lord live with the life unto the night that thou livest.' Blessings of Fire [are] upon any one who places upon it, through friendly [motive] of holy merit, dry fuel, examined in the light.

16

**Gujarati.** '(And) unto thee may there be an increase of a flock of excellent cattle, and a family of excellent sons, (and) may there be manifest in thy thinking such desire, as is the desire of Ormazd; and live thou in thy life according to the desire and pleasure of Ormazd, unto the (last) night that thou livest'; and the Fire offers his blessing in this manner upon him who, in the hope of his own holy, great merit, places upon it the dry fuel, seen in the light.

---

## 17

**Avesta.** *aṭ tōi Ātrēm Ahurā aōjōnhvantəm Ašā usēmahi  
asištīm ēmavantəm stōi rapante čidra.avanahəm  
aṭ Mazdā daibišyante zastā.ištāiš dərəštā.aēnanhəm.*

## 17

**Pahlavi.** *ētōn<sup>1</sup> hanā<sup>2</sup> i<sup>3</sup> lak Ātaš<sup>4</sup> ōžōmand<sup>5</sup> Ōhrmazd aš<sup>6</sup>  
pavan valō<sup>7</sup> mavan<sup>8</sup> ahrākīh x<sup>9</sup>arsandīh<sup>9</sup> (aēy-aš<sup>10</sup> x<sup>9</sup>arsandīh<sup>11</sup>  
pavan zak<sup>12</sup> zamān<sup>13</sup> amat<sup>14</sup> var<sup>15</sup> sardār<sup>16</sup> zak<sup>17</sup> mavan kār  
karpak kart yekavīmūnēt<sup>18</sup> aēy<sup>19</sup> x<sup>9</sup>arsandīh zak zamān yehvūnēt  
amat bēn anšātā ahrākīh u karpak yekavīmūnēt) i<sup>20</sup> tēz i<sup>21</sup>  
amāvand<sup>22</sup> (zak Ātaš<sup>23</sup> mavan<sup>24</sup> yekavīmūnēt ō ayāwārīh aš  
pētākēnēt rāmišn<sup>25</sup> (ayāwārīh<sup>26</sup> hanā<sup>27</sup> aēy mandavam i hu bōi  
dātan<sup>28</sup> u rošn dāstan u yātakgōwīh kartan). ētōn Ōhrmazd<sup>29</sup>  
zak<sup>30</sup> i<sup>31</sup> bēšītar<sup>32</sup> (mavan Ātaš bēšet) aš pavan tuvān x<sup>9</sup>āhišnīh<sup>33</sup>  
yaxsenunēt<sup>34</sup> kēn<sup>35</sup> (aēy<sup>36</sup> Ōhrmazd pavan x<sup>9</sup>āhišnīh<sup>37</sup> nafša  
zak i<sup>38</sup> bēšītar i Ātaš<sup>39</sup> rā pātfrās<sup>40</sup> vabidanyēn).*

## 17

**Sanskrit.** *evam te Agniḥ Ahuramajda śaktimān puṇyātmana  
saṁtoṣi (kila saṁtoṣi tasmin samaye (kāle) yada divyadhīpatih (?)  
tasmāt yena puṇyakāryam kṛtam asti). tejatastaro (tejasvattaro)  
mahābaliṣṭhaḥ tiṣṭhataḥ ānandam prakāṣayati sahāyyāya (kila yo  
asya sahāyyāya tiṣṭhati tasya prakāṣayati ānandam). evam  
Ahuramajdah pīḍakarasya hastecchaya vidadhāti nigrāham.*

## 17

**Persian.** *ēdūn Ātaš tu ay Hormazd tavānā kirfagarān rā  
xušnūd kunandah (ya'nī xušnūd ān zamān kih boxt sardār az ān  
kih kār kirfah kardahast) tēstar bisyār zārmand būdah rāmišn  
paidā kunad barāy yārī (ya'nī har kih barāy yārī u bāistad urā  
paidā kūnad rāmišn). ēdūn Hormazd sitamgār rā bah x<sup>9</sup>āhišn  
dast xūd 'aḡāb kunad.*

## 17

**Avesta.**

Then through Asha, O Ahura! we wish thy mighty powerful  
Fire,

Which is taught through Asha, to be a manifest help unto the ally,  
But a visible harm at Thy beck, O Mazda! unto the foe.

## 17

**Pahlavi.** Thus, O Ormazd! [there is] satisfaction unto thy Fire who is powerful, from him who [is possessed of] righteousness (that is, his satisfaction [is] at that time when he is lord of the ordeal [for] him who has done a meritorious deed; that is, the satisfaction happens at that time when righteousness and merit appear in men), who is quick and courageous, (that Fire) causes joy unto him who helps him (the giving of a fragrant thing, keeping [the Fire] burning, and interceding for good works, is the help). Thus Ormazd with his powerful desire hates the tormentor (who afflicts the Fire; that is, Ormazd with his own desire punishes the tormentor of the Fire).

## 17

**Sanskrit.** Thus, O Ormazd thy Fire powerful through righteousness [lit. the soul of righteousness] [is] satisfied (that is, satisfied—at that period (time) when he is lord of the ordeal—with him by whom a meritorious deed is performed). [He] more than active [and] of greatest power manifests joy [unto him] who stands for help (that is, unto him who stands for his help, he manifests joy). Ormazd thus at will [lit. with desire of the hand] inflicts punishment upon the tormentor.

## 17

**Persian.** Thus, O Ormazd, thy Fire is capable of causing joy unto the righteous (that is, joyful—at that time when he is lord of ransom—at him who has done a meritorious deed), quick, more powerful, causing joy unto his helper (that is, he causes joy unto any one who seeks his help). Thus Ormazd in accordance with his desire punishes the tormentor with his own hands.

## 17

**Gujarati.** *e Hormajd taharo Ātaś je raveśe bulandīno saheb ane aśo lokothā ghaḥo khuśhāl ane ghaṇī tej hematno khāvand che ane je koi ehene madad kare tehene rāmaśnī jāher kareche (iāne aṇeche) tehej raveśe je ājarnā denār (Ātaśne ājār dāec) tehene ūpar Hormajd potānā khāheśe karī kīno rakhec.*

---

## 17

**Gujarati.** O Ormazd, just as thy Fire is the lord of greatness, and is much pleased by the righteous people, and is the master of much swift courage, and causes (that is, gives) joy unto him who helps him, in the same manner Ormazd with his own desire bears malice for the tormentor (who torments the Fire).

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**COLLATION OF THE PAHLAVI  
MANUSCRIPTS**



# COLLATION OF THE PAHLAVI MANUSCRIPTS

## I. KHURSHED NYAISH

### I. O

1 U<sub>1</sub>, D, M<sub>1</sub>, 2, 3 give this paragraph; rest om.; M<sub>2</sub> gives the paragraph in margin. 2 U<sub>1</sub>, M<sub>2</sub> om. the gloss. 3 M<sub>1</sub> °šār. 4 U<sub>1</sub> stāyem u zbyēm for stūyīšn . . . vabidūnam; D, M<sub>1</sub>, 2, pref. u. 5 D, M<sub>1</sub> kunam. 6 D, M<sub>2</sub>, 3, pref. u. 7 U<sub>1</sub> hamā dānāk; D u vispākās; M<sub>1</sub> pref. u; M<sub>2</sub> vispākās; M<sub>3</sub> harvišp ākās. 8 U<sub>1</sub>, M<sub>2</sub> om. the gloss. 9 D hamāe. 10 M<sub>1</sub> °tūnih. 11 U<sub>1</sub> kartakgār; D, M<sub>1</sub>, 2, pref. u. 12 U<sub>1</sub> om. 13 U<sub>1</sub> xvatā madam hamā xvatāyān for madam . . . xvatā. D om. 14 U<sub>1</sub> om. k; D, M<sub>2</sub> hamāe. 15 M<sub>2</sub> xvatān. 16 U<sub>1</sub> šalitā; D pref. u. 17 U<sub>1</sub> hamā bār; D, M<sub>2</sub>, 3 °vist; M<sub>3</sub> hamā. 18 U<sub>1</sub>, D, M<sub>1</sub> šalitān; M<sub>2</sub> šat n 3 a n. 19 U<sub>1</sub> pōt an hamā gēhān rāe for pāspānih vabidūntak; D pref. u; M<sub>1</sub> u pānākih. 20 M<sub>2</sub>, 3 vabidūndak. 21 U<sub>1</sub> om. k and gives from here to rōčik yehabūntak in margin; M<sub>2</sub> pref. u. 22 D kartār; M<sub>1</sub>, 3 vabidūndak. 23 U<sub>1</sub>, M<sub>2</sub> om. k; D, M<sub>2</sub> hamāe. 24 U<sub>1</sub> gabrā; M<sub>1</sub> martumān; M<sub>2</sub> anšūtān. 25 M<sub>2</sub> om. u tōrā . . . rā. 26 M<sub>2</sub> gōrā. 27 M<sub>1</sub> om. 28 U<sub>1</sub>, D, M<sub>2</sub> vāyindakān; M<sub>3</sub> vāyidīkān. 29 M<sub>2</sub> hamēšak. 30 M<sub>1</sub>, 3 yehabūndak. 31 U<sub>1</sub> has u mizd datak for tuvān xvatā; D pref. u; M<sub>2</sub> °ih. 32 M<sub>1</sub> om. the rest of the paragraph. 33 D, om. the Phl. version from here to the end and gives a Pers. rendering instead; M<sub>2</sub> om. 34 M<sub>2</sub> dārēt; M<sub>3</sub> om. 35 U<sub>1</sub> has u kabed tuvān u hamešak mizd yehabūnēt u mitrbān with a line drawn through the sentence and gives valā . . . mitrbān in the margin; M<sub>2</sub> u. 36 U<sub>1</sub>, M<sub>2</sub> kavīh; M<sub>3</sub> kavīk. 37 M<sub>2</sub> om. 38 U<sub>1</sub>, M<sub>2</sub> add aīt; M<sub>3</sub> hamēšak. 39 M<sub>2</sub> has baxšāitak for xelkūntak . . . aīt. 40 U<sub>1</sub> bandāgān. 41 M<sub>2</sub> om. 42 M<sub>2</sub> u mitrbānih vabidūntak; M<sub>3</sub> mitrbān. 43 U<sub>1</sub>, M<sub>2</sub>, 3 tuvānā. 44 M<sup>2</sup> fravarīš vabidūntak ma[x]lūkāt; M<sub>2</sub> pref. u. 45 M<sub>2</sub> ādil; M<sub>3</sub> u pātaxšāih lak dāt aīt for nēwak šalitāih. 46 M<sub>2</sub> pātaxšāih. 47 U<sub>1</sub> gives in Pers. characters bē zulm bē zawāl; M<sub>2</sub> has valā hakars zuwāl lūt aēy lā zuwāl aīt; M<sub>3</sub> zuwāl. 48 M<sub>2</sub> adds aēy aft u m lā yehamtūnd. 49 U<sub>1</sub> om. Ōhrmazd . . . rōšnīh awzūn yehvūnāt. 50 M<sub>2</sub> kolā; M<sub>3</sub> om. xvatā 2 gēhān. 51 M<sub>2</sub> ān-ē gadā for awzūnīk . . . u rōšnīh. 52 M<sub>2</sub> gives the sentence thus, zubzabā amark rāyōmand tēš sūsiā u zak i Xvaršēt Yazat barā ayāwārīh u madat lenā barā yehamtūnāt. 53 U<sub>1</sub> om. 54 U<sub>1</sub>, M<sub>2</sub> add gadāōmand. 55 U<sub>1</sub>, M<sub>2</sub> arvandasp. 56 U<sub>1</sub> rā awzūn yehvūnāt for ayāwārīh . . . yehamtūnāt.

### I. I

1 M<sub>2</sub> om. the paragraph; M<sub>3</sub> gives the paragraph in margin; U<sub>2</sub>, 3, K, L<sub>12</sub>, M<sub>2</sub>, M<sub>3</sub> pref. šnāyēnīdārīh Ōhrmazd; U<sub>2</sub>, F<sub>2</sub>, B pref. namās ō Xvaršēt arvandasap sē bār šnāyīnam Ōhrmazd; K nisadā; L<sub>12</sub> adds a; M<sub>2</sub> pref. pavan šēm i dātār Ōhrmazd šapīr i mavan awzāyīšn min dātār vōš aēy-aš dāt šēm dātār Xvaršēt v a š i š n bān; M<sub>2</sub>, M<sub>3</sub> give the same at end of the paragraph. 2 U<sub>2</sub>, K, F<sub>2</sub>, B om. 3 U<sub>2</sub>, F<sub>2</sub>, B pavan levīn nyāyīšn dāmān for levīn . . . dāmān. 4 K om. 5 U<sub>1</sub> om k; K valāšān. 6 U<sub>2</sub>, F<sub>2</sub>, B nyāyīšn; K nisadā; M<sub>1</sub> pref. u. 7 M<sub>2</sub>, U<sub>1</sub>, 2, 3, D, L<sub>12</sub> M<sub>1</sub>, 2, 3, M<sub>2</sub> valā; M<sub>3</sub> val. 8 M<sub>2</sub>, L<sub>12</sub> om; U<sub>2</sub>, F<sub>2</sub>, B add mavan. 9 U<sub>2</sub>, F<sub>2</sub>, B °spandēš and adds from Ys. 65.11 sak i mas nēwakīh . . . barā ōwaš kart havūt. 10 U<sub>1</sub> om; K

*vistiñ*; U<sub>4</sub>, F<sub>2</sub>, B om. rest of the paragraph and have *namās Xvarēšē arvandasp*. 11 U<sub>1</sub>, °*kāmaki*; D, K °*kāmih*; A, Mr<sub>1</sub> °*kāmī*; M<sub>1</sub> °*kāmaki*; M<sub>2</sub>, *kāmāk*; Mr<sub>2</sub>, *kāmāk*. 12 Mf<sub>1</sub>, L<sub>12</sub> om; D, K, M<sub>1</sub> *pavan*. 13 Corrected. All MSS. give *hamdahišn*; L<sub>12</sub> om. *ham*; M<sub>1</sub> adds *nēwakih*. 14 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. rest of the paragraph; L<sub>12</sub> *ēiōn* and gives the rest of the paragraph in the margin. 15 L<sub>12</sub>, M<sub>1</sub> om. 16 L<sub>12</sub> *rasāt*; A, Mr<sub>1</sub> om. *ēt*; M<sub>1</sub> °*tūnāt*. 17 K gives the rest of the paragraph in the margin; L<sub>12</sub> om. 18 K adds *barā yehamtūnēt*; L<sub>12</sub> *ēiōn rasāt*; M<sub>1</sub> pref. *u* and adds *yehamtūnāt*. 19 L<sub>12</sub> *Amēšaspant*. 20 K adds *barā yehamtūnēt*; M<sub>1</sub> pref. *u* and adds *yehamtūnāt*. 21 U<sub>8</sub>, D, K, M<sub>1</sub> om *ān*; all MSS. except M<sub>1</sub> give *Fravāhrān*. 22 M<sub>1</sub> pref. *u* and adds *yehamtūnāt*. 23 U<sub>1</sub>, D, F<sub>2</sub>, B om; M<sub>1</sub> adds *Yazat*. 24 U<sub>2</sub>, <sub>3</sub>, K, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *Xvātāe*. 25 M<sub>1</sub> *aēγ*.

## I. 3

1 Mf<sub>2</sub>, U<sub>2</sub>, <sub>3</sub>, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>, add *i*. 2 U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *stīyēm*. 3 Mf<sub>2</sub>, U<sub>1</sub>, <sub>4</sub>, F<sub>2</sub>, B om. 4 Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B om. 5 D adds *rā*. 6 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 7 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 8 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *barā*; Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, D, M<sub>1</sub> *barā madam*. 9 M<sub>1</sub> om. *h*. 10 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> give *dābūnam* with *dā* in Av. characters. 11 U<sub>1</sub>, <sub>3</sub>, M<sub>2</sub>, Mr<sub>2</sub> °*vist*; Mf<sub>1</sub>, U<sub>8</sub>, D, L<sub>12</sub>, M<sub>3</sub> °*vist*; K °*vistiñ*. 12 Mf<sub>2</sub>, U<sub>1</sub>, <sub>4</sub>, F<sub>2</sub>, B, A om. 13 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, A om; U<sub>1</sub> *az*. 14 U<sub>8</sub> *hvarēšt*. 15 D *kunam*. 16 Mf<sub>1</sub> om. *ih*. 17 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 18 MSS. have *dušhūrt*; A. om. *x*. 19 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 20 MSS. give *dušhvaršt*.

## I. 4

1 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *ō*. 2 U<sub>4</sub> *amat*. 3 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>1</sub>, F<sub>2</sub>, B °*spandēt*; K °*spandānān*; U<sub>1</sub>, <sub>3</sub>, <sub>4</sub>, D, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> om. *ān*. 4 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B om; L<sub>12</sub> pref. *hanā*; M<sub>1</sub> °*vāt*. 5 M<sub>1</sub> pref. *pavan*. 6 Mf<sub>1</sub>, K, M<sub>1</sub> om. 7 Mf<sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B, L<sub>12</sub> om. 8 L<sub>12</sub> om. 9 Mf<sub>2</sub> *astafrit*; D adds *frās val lakūm rātiñ vabidāndak aiūm mavan Amahraspand havāēt* and gives *yazišn u nyāyišn* below *rātiñ*; M<sub>1</sub> om. 10 U<sub>2</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> pref. *u*. 11 Mf<sub>1</sub> om. 12 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 13 Mf<sub>2</sub> adds *i*; Mf<sub>2</sub>, U<sub>4</sub>, M<sub>1</sub> om. *ik*; D *mēnišnih*. 14 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om; M<sub>1</sub> repeats. 15 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, D, L<sub>12</sub> om. 16 U<sub>1</sub>, A, Mr<sub>1</sub> °*ič*. 17 Mf<sub>2</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om. 18 Mf<sub>2</sub> adds *č*. 19 U<sub>2</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> add *šēm ruvān bun pavan xvāst i hanā hast*; M<sub>1</sub> *xayā*. 20 Mr<sub>2</sub> om. 21 Mf<sub>2</sub>, M<sub>1</sub>, *našāih*; Mf<sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> °*ih*. 22 So Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>2</sub>, D, K, M<sub>1</sub>; rest om. 23 U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> *našāih*; Mf<sub>2</sub>, U<sub>1</sub>, K, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> °*ih*. 24 U<sub>2</sub>, <sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 25 Mf<sub>1</sub> *yaxsenuntan*. 26 U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, A, M<sub>1</sub>, <sub>3</sub>, <sub>4</sub>, Mr<sub>1</sub>, <sub>2</sub> add *min*. 27 Mf<sub>2</sub> *ruān*; M<sub>2</sub> pref. *bāhar* but below the line. 28 U<sub>1</sub> om; U<sub>3</sub> om. and inserts in margin *amat tan ruvān rāe*; D gives *bāhar i ruvān* for *ruvān rāe* and has *aēγ amat tan ruvān rāe barā apāyēt*; M<sub>1</sub> gives *bāhar i ruvān* for *ruvān rā*; L<sub>12</sub> om. 29 Mf<sub>1</sub> om. 30 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *dābūntan* with *dā* in Av. characters. 31 U<sub>2</sub>, M<sub>2</sub> *bān*. 32 Mf<sub>1</sub> *ahrāih*.

## I. 5

1 Mf<sub>2</sub> pref. *sē bār*; F<sub>2</sub>, B om. *namās . . . satārtum*. 2 Mf<sub>2</sub> *sak i*; M<sub>1</sub> *val*. 3 M<sub>1</sub> adds *xvātā*. 4 Mf<sub>1</sub>, <sub>2</sub>, M<sub>1</sub> om; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 5 Mf<sub>1</sub> om. 6 Mf<sub>1</sub>, <sub>2</sub> *valā*; M<sub>1</sub> om. 7 Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, L<sub>12</sub> om. 8 Mf<sub>2</sub>, K om. *ān*. 9 Mf<sub>1</sub>, <sub>3</sub>, K, M<sub>1</sub> pref. *u*; U<sub>2</sub> *satārtārtum*. 10 U<sub>2</sub> *satārtārtum* but gives the correct form in the margin; D adds *namās ē Ōhrmasd u Ōhrmasd guf aēγ nyāyišn li sak*

*aīš kart mavan šapīrān rā fravarēt u saritarān rā barā zanēt aēy tōjišn kunēt.* 11 So Mf<sub>1</sub>, <sub>2</sub> U<sub>1</sub>, <sub>4</sub> F<sub>2</sub>, B; Mf<sub>8</sub>, K *nisadā*; rest *nasīm*. 12 Mf<sub>1</sub>, <sub>2</sub> U<sub>1</sub>, <sub>3</sub> M<sub>1</sub> om; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 13 M<sub>1</sub> om. 14 Mf<sub>2</sub> *lenm*. 15 A om. 16 D °*mānīh*. 17 U<sub>1</sub>, L<sub>12</sub> om. 18 Mf<sub>1</sub>, <sub>2</sub> <sub>3</sub> D, M<sub>1</sub> *yaxsenunēt*. 19 Mf<sub>2</sub>, <sub>3</sub> U<sub>1</sub>, <sub>3</sub> D, K, L<sub>12</sub>, A, M<sub>3</sub>, Mr<sub>1</sub> om. 20 Mf<sub>1</sub>, <sub>2</sub> *kolā mā*. 21 Mf<sub>1</sub>, <sub>2</sub> U<sub>1</sub>, K, M<sub>1</sub> om. 22 Mf<sub>2</sub> *barā*; U<sub>1</sub> *bun*; K adds *zak* 23 U<sub>1</sub>, <sub>3</sub> D, M<sub>1</sub> add *ik*. 24 U<sub>1</sub> *min*; M<sub>1</sub> om. 25 Mf<sub>2</sub> *pardīsēt*. 26 Mf<sub>2</sub>, A *ō*; Mf<sub>3</sub>, U<sub>1</sub>, <sub>3</sub> <sub>4</sub> D, K, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub> Mr<sub>2</sub> *valā*; Mr<sub>1</sub> *valā* i. 27 Mf<sub>2</sub>, <sub>3</sub> U<sub>1</sub>, <sub>3</sub> <sub>4</sub> D, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub> Mr<sub>1</sub>, <sub>2</sub> om. 28 U<sub>1</sub>, <sub>3</sub> °*āt*; D adds *Amahraspandān guft aēy nyāyišn lēnā zak aīš kartak mavan patmānīh xūrēt u patmānīh yaxsenunēt u kolā-č min patmānīh barā parizēt val šapīrān aršānīkān dāt*. 29 So Mf<sub>1</sub>, <sub>2</sub> U<sub>1</sub>, <sub>4</sub> F<sub>2</sub>, B; rest *nisadā*; K, M<sub>1</sub> *nisadā*; rest *nasīm*. 30 Mf<sub>2</sub>, U<sub>1</sub>, D, L<sub>12</sub>, M<sub>1</sub> om. 31 Mf<sub>1</sub> °*gōyēt*; Mf<sub>3</sub>, K, A, M<sub>1</sub>, Mr<sub>1</sub> *frāgōyōt*; U<sub>1</sub>, <sub>3</sub> D *frāgōyōt* i; U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub> Mr<sub>2</sub> *frāgōyōt* i. 32 U<sub>4</sub>, F<sub>2</sub>, B om. the gloss; D pref. *u*. 33 Mf<sub>1</sub>, <sub>2</sub> U<sub>1</sub>, <sub>2</sub> D, M<sub>1</sub>, Mr<sub>2</sub> om. 34 Mf<sub>1</sub> °*gōyēt*; Mf<sub>2</sub> *frāgōyōt* i; Mf<sub>3</sub>, U<sub>1</sub>, <sub>3</sub> D, K, L<sub>12</sub>, A, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub> Mr<sub>1</sub>, <sub>2</sub> *frāgōyōt*; U<sub>1</sub> om. *gōyōt*. 35 M<sub>1</sub> om. 36 M<sub>2</sub> °*vūnt*. 37 Mf<sub>1</sub> om. 38 M<sub>1</sub> *madam*. 39 Mf<sub>2</sub> *ruān*; K adds *ik*. 40 Mf<sub>1</sub>, K, A, Mr, om. 41 *yūtūnēt*; D adds in the margin *yūtūnēt*; K °*sunet*; M<sub>1</sub> °*sūnd*. 42 Mf<sub>1</sub> *mā*; D, A, M<sub>1</sub>, <sub>2</sub> Mr<sub>1</sub> om; Mf<sub>2</sub> om. *ce . . . naṣṣā xuṣ dāšt yehvūnēt*. 43 M<sub>1</sub> *mavan-aš*. 44 U<sub>2</sub>, Mr<sub>2</sub> add *i Mitr* i; U<sub>3</sub>, L<sub>12</sub>, M<sub>3</sub> add *i*; A, Mr<sub>1</sub> add *Mitr* *u*. 45 Mf<sub>1</sub>, <sub>3</sub> U<sub>2</sub>, K, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> i; A om. 46 A, M<sub>3</sub> om. 47 U<sub>1</sub>, <sub>2</sub>, <sub>3</sub> D, K, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub> Mr<sub>2</sub> om. 48 Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub> *hamā*; Mf<sub>3</sub>, U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub> Mr<sub>1</sub>, <sub>2</sub> *hamā*. 49 K, L<sub>12</sub> om. 50 So Mf<sub>1</sub>, <sub>2</sub> U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub>; K *nisadā*; rest *nasīm*. 51 Mf<sub>1</sub> *Xvarxšēt*. 52 All except Mf<sub>1</sub>, <sub>3</sub> U<sub>2</sub>, <sub>3</sub> K, L<sub>12</sub>, M<sub>3</sub> om. 53 So Mf<sub>1</sub>; rest *arvandasp*. 54 Mf<sub>1</sub>, <sub>2</sub> U<sub>1</sub>, <sub>3</sub> L<sub>12</sub>, M<sub>1</sub> om; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 55 Mf<sub>1</sub> *Xvarxšēt*. 56 Only in Mf<sub>1</sub>, <sub>3</sub> 57 MSS. *arvandasp*; Mf<sub>2</sub> *arvand sūsiā*. 58 M<sub>1</sub> *yemalcūnt*. 59 Mf<sub>2</sub> pref. *namāz* *ō valā kart yehvūnēt* and has *min valā šapīr mekadrunam mavan ranj i pavan kār karpak val gerān mekadrunyēn* instead of *ō li . . . karpak vabidūntan*; U<sub>2</sub> gives *min valā . . . gerān mekadrunyēn* in the text, but *ō li . . . karpak vabidūntan* in the margin; A gives both renderings; M<sub>1</sub>, <sub>2</sub> Mr<sub>1</sub> give both with *Xvarxšēt arvandasp guft* prefixed to *ō li valā . . .*; M<sub>3</sub> adds *nyāyišn min valā . . . val gerān mekadrunyēn* at the end of the paragraph after *rās i li yaxsenunam yātūnam vaslūnam lā pavan ranj yaxsenunam*. 60 M<sub>1</sub> om. 61 M<sub>1</sub> *val*. 62 U<sub>2</sub>, <sub>3</sub> K, L<sub>12</sub>, A, M<sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> om. *mavan ranj i*. 63 Mf<sub>1</sub>, <sub>3</sub> U<sub>1</sub>, D add *i*. 64 All except U<sub>1</sub>, <sub>2</sub> D, M<sub>2</sub>, Mr<sub>1</sub> add *u*. 65 Mf<sub>1</sub>, D *kartan*. 66 U<sub>2</sub>, Mr<sub>2</sub> °*rūnam*; A, Mr<sub>1</sub> °*rūnd*. 67 All except Mf<sub>2</sub>, D, L<sub>12</sub>, A, M<sub>1</sub>, <sub>3</sub> Mr<sub>1</sub>, <sub>2</sub> add *i*. 68 Mf<sub>2</sub> adds *pavan*; U<sub>1</sub> adds *pavan* and has *li-č* in Av. characters; M<sub>1</sub> om; M<sub>2</sub> changes *li-č* into *ranj pavan*. 69 M<sub>1</sub> *min*. 70 Mf<sub>1</sub> *aēy*; U<sub>2</sub>, D, M<sub>2</sub> om. 71 Mf<sub>2</sub>, D om. 72 Mf<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub> Mr<sub>1</sub>, <sub>2</sub> om. 73 Mf<sub>2</sub>, K om. 74 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub> K, L<sub>12</sub> add *i*. 75 So Mf<sub>1</sub>, <sub>2</sub> U<sub>1</sub>, <sub>4</sub> F<sub>2</sub>, B, M<sub>1</sub>; K, M<sub>1</sub> *nisadā*; rest *nasīm*. 76 M<sub>1</sub> *valā* i. 77 Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub> K, L<sub>12</sub> om; D, A, Mr<sub>1</sub> add *i*. 78 U<sub>1</sub>, <sub>2</sub>, <sub>3</sub> M<sub>1</sub> om. 79 Only Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>, <sub>3</sub> have *mēnāk . . . hučāsmīk*. 80 U<sub>4</sub> *Arkdvīsūr*; D, F<sub>2</sub>, B *Arkdvīsūr*; M<sub>3</sub> om. *d*. 81 D, F<sub>2</sub>, B *čašmī*; M<sub>1</sub> °*ak*; M<sub>2</sub> °*ih* and adds *mayd* *nsīmīh mayd ānīmīh mayd amat Ohrmazd yehabūnt*. 82 Mf<sub>2</sub> pref. *mayd* i; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss; D, M<sub>1</sub> pref. *mayd*; A, Mr<sub>1</sub> pref. *u*. 83 Mf<sub>2</sub>, U<sub>1</sub>, D, M<sub>1</sub> om. 84 Mf<sub>2</sub> *namāz*. 85 M<sub>1</sub> om. 86 Mf<sub>2</sub> om. 87 Mf<sub>2</sub> adds *val*. 88 M<sub>2</sub> °*vūnast*. 89 A, Mr<sub>1</sub> om. 90 Mf<sub>2</sub> *harvispīn*. 91 Mf<sub>2</sub> *dāmān dahišn*; M<sub>1</sub> *dāmāk*. 92 Mf<sub>1</sub>, <sub>2</sub> M<sub>1</sub> om. 93 Mf<sub>1</sub>, M<sub>1</sub> om; Mf<sub>2</sub> om. *u hič . . . nikīrēt*. 94 Only

in *Mf*<sub>2</sub>, D, A, *M*<sub>1</sub>, *Mr*<sub>1</sub>. 95 *Mf*<sub>2</sub> *hīxr*; *Mf*<sub>2</sub> *hīr* with *hīxr* in the margin; A, *M*<sub>1</sub>, *Mr*<sub>1</sub> *hīr*; rest have *hīr*. 96 *M*<sub>1</sub> adds *u Atāš*. 97 *Mf*<sub>2</sub> *yedrūd*; *Mf*<sub>2</sub>, *U*<sub>2</sub>, D, K, *L*<sub>12</sub>, A, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 add *nasīm*. 98 So *Mf*<sub>1</sub>, 2, *U*<sub>1</sub>, 4, *F*<sub>2</sub>, B, *M*<sub>1</sub>; K *nisadā*; rest *nasīm*. 99 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, B om. 100 *U*<sub>2</sub>, 3, 4, K, *F*<sub>2</sub>, B, *L*<sub>12</sub>, A, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 om. 101 So *Mf*<sub>1</sub>, 2, *U*<sub>1</sub>, 4, *F*<sub>2</sub>, B; K *nisadā*; rest *nasīm*. 102 *Mf*<sub>1</sub>, *U*<sub>1</sub>, D, A, *ḍ*, *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, B om. 103 *Mf*<sub>2</sub>, *M*<sub>2</sub> *Gāyōkmart*; rest *Gāyōmart*. 104 *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, B om. the gloss; *U*<sub>1</sub>, 3, D, K, *L*<sub>12</sub>, *M*<sub>1</sub> om. 105 *U*<sub>2</sub>, 2, A, *M*<sub>2</sub>, 3, *Mr*<sub>1</sub>, 2 om. 106 MSS. *Gāyōmart*. 107 *U*<sub>2</sub>, K, *L*<sub>12</sub>, *M*<sub>2</sub>, 3, *Mr*<sub>2</sub> om. 108 *Mf*<sub>1</sub> adds *i*. 109 *Mf*<sub>1</sub>, *U*<sub>1</sub>, *M*<sub>1</sub> *lenā*; D *ō lenā*; *L*<sub>12</sub> *mavan*. 110 *Mf*<sub>1</sub>, 3, *U*<sub>1</sub>, D, *M*<sub>1</sub> add *kart yehvūnēt*; A, *Mr*<sub>1</sub> *ān*. 111 *Mf*<sub>1</sub> adds *i*; *Mf*<sub>2</sub>, *U*<sub>2</sub>, K, *L*<sub>12</sub>, *M*<sub>1</sub> *vēh*; *U*<sub>1</sub>, D om. 112 So A, *Mr*<sub>1</sub>; *U*<sub>2</sub>, D, *M*<sub>1</sub> *°yēn*; rest have *°rund*. 113 *M*<sub>1</sub> *mavan mekad rūnyēn* for *mekadrūn mavan*. 114 *M*<sub>2</sub> *kaš*. 115 *Mf*<sub>1</sub>, 3, *U*<sub>1</sub>, 2, 3, *L*<sub>12</sub>, *M*<sub>2</sub>, 3, *Mr*<sub>2</sub> *°tunt*; K *xavātunt i*. 116 A, *Mr*<sub>1</sub> *mavan*; *M*<sub>1</sub> om. rest of the paragraph. 117 *Mf*<sub>1</sub>, *U*<sub>2</sub>, A, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 om. 118 *Mf*<sub>1</sub>, *U*<sub>2</sub>, 3, K, *L*<sub>12</sub>, A, *M*<sub>2</sub>, 3, *Mr*<sub>1</sub>, 2 om. 119 *Mf*<sub>1</sub> *°dūnēt*. 120 *Mf*<sub>1</sub> *brāt*; *Mf*<sub>2</sub> *brāt* written under *ax*. 121 *Mf*<sub>1</sub>, *U*<sub>2</sub>, *M*<sub>2</sub> om. 122 *Mf*<sub>1</sub> *brāt*; *Mf*<sub>2</sub> *brāt* written under *ax*. 123 *Mf*<sub>1</sub>, *U*<sub>2</sub>, *M*<sub>2</sub> om. 124 So *Mf*<sub>1</sub>, 2, *U*<sub>1</sub>, 4, *F*<sub>2</sub>, B; K, *M*<sub>1</sub> *nisadā*; rest *nasīm*. 125 *Mf*<sub>2</sub> *i*; *U*<sub>4</sub>, *F*<sub>2</sub>, B om. 126 All except *Mf*<sub>1</sub>, 2 have *Zartuhašt*; *M*<sub>2</sub> *Zartuištā*. 127 Only in *F*<sub>2</sub>, B, *L*<sub>12</sub>, A. 128 *Mf*<sub>2</sub>, *U*<sub>1</sub>, K, *Mr*<sub>2</sub> *Spit-mān*. 129 Only in *U*<sub>4</sub>, *F*<sub>2</sub>, B. 130 *U*<sub>1</sub>, 3 *ahravān*; *L*<sub>12</sub> om. 131 MSS. *Fravāhr*. 132 Only in D, A, *M*<sub>1</sub>, *Mr*<sub>1</sub>; *Mf*<sub>1</sub> om. *u . . . aēy*; *Mf*<sub>2</sub>, *U*<sub>4</sub>, *F*<sub>2</sub>, B om. the gloss. 133 *U*<sub>2</sub> adds *i*; *M*<sub>2</sub> *Zartuišt*; *M*<sub>2</sub> *Zartuhašt Spitāmān*; *Mr*<sub>2</sub> *Zartuhašt i*; rest have *Zartuhašt*. 134 *L*<sub>12</sub> om; *M*<sub>1</sub> *yemalelūnt*. 135 Only in A, *M*<sub>1</sub>, *Mr*<sub>1</sub>. 136 *U*<sub>1</sub>, *M*<sub>1</sub> om. 137 *Mf*<sub>2</sub> *ḍ*; *U*<sub>1</sub>, 3, K *ān*; *U*<sub>2</sub>, A, *M*<sub>2</sub>, 3, *Mr*<sub>1</sub>, 2 pref. *ḍ*; D adds *ḍ*; *M*<sub>2</sub> adds *i kart yehvūnēt mavan min li ḍ*. 138 *Mf*<sub>1</sub> adds *i*; *Mf*<sub>2</sub>, *U*<sub>1</sub>, 3, K, *L*<sub>12</sub> *vēh*; *U*<sub>2</sub>, D, A, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 pref. *viš*. 139 So D; *Mf*<sub>1</sub> *patirad*; A *°runēm*; rest *°rānt*. 140 *M*<sub>1</sub> *hanā*. 141 *Mf*<sub>1</sub>, *U*<sub>1</sub>, K om. 142 *Mf*<sub>1</sub> adds *i*; *U*<sub>2</sub>, *M*<sub>1</sub> om; D *vēh*. 143 *Mf*<sub>1</sub>, *M*<sub>1</sub> *Mazdistān*; *U*<sub>1</sub>, K *Mazdastān*; *U*<sub>2</sub> *Māzdiyašn*; D *Mazdayasnān*; rest *Mazdasnān*. 144 A *viš*. 145 *Mf*<sub>1</sub> *šapir i*; *M*<sub>1</sub> *šapir*. 146 *Mf*<sub>1</sub> *yekimūndt*. 147 *Mf*<sub>1</sub> *u sak i*; *U*<sub>1</sub>, 3 add *i*; A *ān*; *M*<sub>1</sub> pref. *u*. 148 *U*<sub>2</sub>, *L*<sub>12</sub>, *M*<sub>2</sub> add *i*; K adds *pavan*. 149 *M*<sub>1</sub> adds *aīt*. 150 *M*<sub>1</sub> pref. *mavan*. 151 *U*<sub>1</sub> *vabidūnēt*. 152 So *Mf*<sub>1</sub>, 2, *U*<sub>1</sub>, 4, *F*<sub>2</sub>, B, *M*<sub>1</sub>; K *nisadā*; rest *nasīm*. 153 *Mf*<sub>2</sub> *val i*. 154 *U*<sub>4</sub>, *F*<sub>2</sub>, B *°vist*. 155 *U*<sub>4</sub>, *M*<sub>1</sub> om. 156 So in *M*<sub>2</sub>, 3, *U*<sub>2</sub>, D, K, A, *M*<sub>2</sub>, 3, *Mr*<sub>1</sub>, 2; rest om. 157 So *Mf*<sub>2</sub>; *M*<sub>1</sub> *gētik*; rest *gēit*. 158 *Mf*<sub>1</sub>, 2, *U*<sub>4</sub>, *F*<sub>2</sub>, B om. *č*; K adds *i*. 159 So *U*<sub>4</sub>, *F*<sub>2</sub>, B; *Mf*<sub>1</sub> *havād*; *Mf*<sub>2</sub> *yehvūnēt havād*; D *yehvūnt*; *Mf*<sub>1</sub> *yehvūnēt mavan-č yehvūnt havād*; rest *yehvūnēt* for *yehvūnt havād*. 160 *Mf*<sub>2</sub>, *M*<sub>2</sub> add *i*. 161 *Mf*<sub>2</sub> *°vūnt*. 162 *Mf*<sub>2</sub> om. 163 *Mf*<sub>1</sub>, *F*<sub>2</sub>, B *vaxšānde*; K *vaxšin*; *L*<sub>12</sub> om; *M*<sub>1</sub> *vaxšīnih*. 164 *U*<sub>1</sub>, 2, 3, *L*<sub>12</sub>, *M*<sub>1</sub>, 2, 3, *Mr*<sub>1</sub>, 2 add *i*. 165 *Mf*<sub>1</sub>, *U*<sub>1</sub>, 2, 3, 4, D, *M*<sub>1</sub>, *Xvātā*; *L*<sub>12</sub> *Xvātān*. 166 *U*<sub>2</sub>, 3, *L*<sub>12</sub>, *M*<sub>1</sub> om; D K *aēy*. 167 *Mf*<sub>1</sub> changes *frārōntar* into *frārōn mēništar*; *Mf*<sub>2</sub>, *U*<sub>2</sub>, 4, *F*<sub>2</sub>, B, A, *M*<sub>2</sub>, *Mr*<sub>1</sub>, 2 *frārōn mēništar* for *frārōntar mēnišn*; *Mf*<sub>2</sub>, *U*<sub>1</sub>, 3, D, K, *L*<sub>12</sub>, *M*<sub>1</sub> *frārōntar*. 168 *Mf*<sub>1</sub>, 3, *U*<sub>1</sub>, 2, 3, *L*<sub>12</sub>, *M*<sub>2</sub>, 3, *Mr*<sub>2</sub> *°dūnyēn*; *Mf*<sub>2</sub> *dūnd*. 169 *Mf*<sub>2</sub>, *U*<sub>1</sub>, 2, 3, D, A, *M*<sub>1</sub>, 2, *Mr*<sub>1</sub>, 2 om. 170 *Mf*<sub>2</sub> adds *frārōn mēništar*; *U*<sub>1</sub> om. *č*; *U*<sub>2</sub>, 3, *L*<sub>12</sub>, *M*<sub>2</sub>, 3, *Mr*<sub>2</sub> *mavan čē*; *U*<sub>4</sub>, *F*<sub>2</sub>, B *min-č*. 171 *Mf*<sub>2</sub>, *U*<sub>1</sub>, 3, D, A om. 172 *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>2</sub> *kapak*. 173 *U*<sub>2</sub>, *M*<sub>2</sub>, *Mr*<sub>2</sub> pref. *yehvūnēt*; *L*<sub>12</sub> *yehvūnēt*; A, *Mr*<sub>1</sub> pref. *yehvūnt*. 174 *Mf*<sub>1</sub> om. *h*; *Mf*<sub>2</sub>, 3 add *i*. 175 *U*<sub>1</sub> *ān*; *U*<sub>4</sub> *sak*; *M*<sub>1</sub> *val*. 176 *U*<sub>2</sub> *yehabānam*. 177 *Mf*<sub>1</sub>, *U*<sub>1</sub>, 3, D, K, *L*<sub>12</sub>, *M*<sub>1</sub>, *Mr*<sub>2</sub> om. *m*. 178 *Mf*<sub>2</sub> *rušn*. 179 D, K, *M*<sub>1</sub> om. 180 *Mf*<sub>2</sub>, *U*<sub>1</sub> om; *U*<sub>2</sub>, A, *M*<sub>2</sub>, 3, *Mr*<sub>1</sub>, 2 *rōšnīh sak* for *sak rōšnīh*; D adds *i*. 181 *Mf*<sub>1</sub>, *U*<sub>1</sub>, 3, K, *L*<sub>12</sub>; *M*<sub>1</sub>

*rōšn*. 182 Mf<sub>2</sub>, U<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>2</sub> om. 183 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *bālist*; K *ō bālist*, M<sub>1</sub> *bālistan*. 184 U<sub>1</sub>, <sub>2</sub>, D, M<sub>1</sub> *bālinān*; A *bālinēt*. 185 U<sub>1</sub>, <sub>2</sub>, D, A, M<sub>1</sub> om. 186 M<sub>1</sub> gives the gloss thus: *aēy lenā ruvān buland u bulandtar pavan rōšnīh yehamtūndāt aēy Xvaršēt pāe*. 187 Mf<sub>2</sub>, *rušn*. 188 M<sub>1</sub> *ae for pavan Lak madam*. 189 U<sub>4</sub>, F<sub>2</sub>, B om. 190 M<sub>1</sub> adds *Ōhrmasd min lak*; Mr<sub>4</sub> adds *Ōhrmasd*. 191 Mf<sub>2</sub>, M<sub>3</sub> give *pavan rasišnīh vartišnīh i Tan Pasin* instead of *vartišn yehamtūndāt*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *pavan rasišnīh vartišnīh Tan Pasin*; U<sub>4</sub>, F<sub>2</sub>, B give *pavan laxvār yehamtūnišnīh i vartišn i Tan i Pasin*; D adds after *šapīrih Tan i Pasin, min daftar i zakde: pavan lak Awzūnīk Mēnūk pavan laxvār yehamtūnišnīh vartišn Tan Pasin*. 192 Only M<sub>1</sub> gives *aēy . . . Ristāris*. 193 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. *min sarītarīh . . . Tan i Pasin*; U<sub>2</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> give this sentence after *harā vabidūn*. 194 U<sub>3</sub> *sarītārīh*. 195 M<sub>1</sub> *u*. 196 So Mf<sub>2</sub>, U<sub>3</sub>, K, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>; rest om. 197 A *pasin*. 198 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>1</sub> om. the rest; U<sub>2</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *mavan*. 199 U<sub>4</sub>, D, F<sub>2</sub>, B *ōtūnim*. 200 So Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B; U<sub>2</sub>, M<sub>2</sub>, <sub>3</sub> *arzanīh*; A, Mr<sub>1</sub>, <sub>2</sub> *harvisp uš*. 201 D adds in the margin, *min Lak ae Buzurg Mēnūk vartišnīh yehamtūndāt m'n sarītarīh pavan ner (β) i Tan Pasin*. All except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B M<sub>1</sub> give at the end of this paragraph *ašem vohu sē guftan u pavan kolā ēvak gām hanxetūntan u pavan kolā ēvak namāš zufr yedrūntan*; U<sub>1</sub>, <sub>2</sub>, D further add *u pavan kolā ēvak ašem vohu rōšā frōttar vabidūntan*.

## I. 6

1 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, A, M<sub>3</sub>, Mr<sub>1</sub> pref. *Xvaršēt amark rāyōmand arvandas yezbešnām*. 2 U<sub>1</sub>, M<sub>1</sub> om. 3 Mf<sub>1</sub>, <sub>2</sub> *frēhgōyōt*; Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, A, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *frāgōyōt*; U<sub>4</sub>, F<sub>2</sub>, B *frāxvāyōyōt*; D *frāgōyōt*. 4 Mf<sub>1</sub>, M<sub>3</sub> *yezbešnām*; U<sub>4</sub>, F<sub>2</sub>, B *āizam*. 5 So U<sub>4</sub>, F<sub>2</sub>, B; M<sub>1</sub> *mavan*; rest om. 6 Mf<sub>2</sub> om. *ō*. 7 So Mf<sub>2</sub>, <sub>3</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest om. 8 M<sub>1</sub> om. *ik*. 9 So Mf<sub>1</sub>, <sub>2</sub>; rest 1000 in numerals; U<sub>4</sub>, F<sub>2</sub>, B om. *hasār . . . buland*. 10 Mf<sub>2</sub> adds *ih*. 11 Mf<sub>2</sub> D om. *i*. 12 U<sub>1</sub>, <sub>2</sub>, L<sub>12</sub>, M<sub>2</sub> *ōtāšēt*. 13 Mf<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub> om; M<sub>1</sub> *u*. 14 Mf<sub>2</sub>, U<sub>1</sub>, D, M<sub>1</sub> om. 15 M<sub>1</sub> adds *aēy kabed buland*. 16 So Mf<sub>2</sub>, U<sub>2</sub>, <sub>3</sub>, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>; rest om. 17 U<sub>2</sub>, M<sub>3</sub> *ākāš*. 18 Only in D; Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> have *u*. 19 Only in D; Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B have *u*. 20 Mf<sub>1</sub>, <sub>2</sub> *dātistān*; Mf<sub>2</sub>, K *dēnāk*; U<sub>1</sub>, <sub>2</sub>, L<sub>12</sub>, M<sub>3</sub> *denīh*. 21 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om; M<sub>1</sub> om. *u zyaš bēn xvēškārīh*. 22 L<sub>12</sub>, M<sub>3</sub> *xvēškārīh*. 23 Mf<sub>1</sub> om. 24 U<sub>1</sub> adds *i*. 25 Mf<sub>2</sub> *advāb*; M<sub>1</sub> *axvīh*. 26 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 27 Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *būšasp*. 28 A om. *ū*. 29 All except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 30 Only U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> give *ayāwārīh yedrūnišn*. 31 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B *jīkār*; Mf<sub>2</sub> *jīgār*; U<sub>1</sub>, D *jīgar*; U<sub>3</sub> *jīgar* but *jīgār* in margin; K *jīgārā*; M<sub>1</sub> *jīkār* and adds *vdsā aēy-aš zurōmand bāsā*.

## I. 7

1 A *m* is missing. 2 D, M<sub>1</sub> om. 3 Mf<sub>2</sub> *matān*. 4 Mf<sub>1</sub> *dehupātān* but *ān* scratched out; Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, K, A, M<sub>2</sub>, Mr<sub>1</sub> add *ān*; U<sub>3</sub>, L<sub>12</sub>, M<sub>3</sub> add *yān*. 5 Mf<sub>1</sub> *yezbešnām*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *āizam*. 6 Mf<sub>2</sub> *pavan*; A, M<sub>1</sub> add *i*; M<sub>2</sub> *min*. 7 Mf<sub>2</sub> om; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> in Av. characters. 8 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *dāt*; M<sub>1</sub> *ōbānēt*. 9 A, Mr<sub>1</sub> *havāitām*. 10 Mf<sub>2</sub>, U<sub>1</sub> om. *u*. 11 So A, Mr<sub>1</sub>; rest *Yazdān*. 12 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. rest of the paragraph; U<sub>1</sub>, <sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub> add *i*; K adds *ī*. 13 K om. 14 K om. 15 K adds *i*. 16 A, Mr<sub>1</sub> add *i*. 17 U<sub>1</sub>, D, K *Xvātā*.



18 U<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om. 19 U<sub>2</sub>, M<sub>2</sub>, <sub>2</sub> rēyōmand; D, K om. ā. 20 U<sub>1</sub>, <sub>2</sub>, D, K, A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub> arvandas; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> arvandast. 21 M<sub>2</sub> yezbexūnam.

## I. 8

1 Mf<sub>2</sub> Tištr-č i; U<sub>4</sub>, F<sub>2</sub>, B Tištr-č. 2 Mf<sub>1</sub> drustih; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B drusēt; Mf<sub>3</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub> drustih i. 3 Mf<sub>2</sub> čašmih; U<sub>4</sub>, F<sub>2</sub>, B čišmak. 4 U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, <sub>4</sub>, D, F<sub>2</sub>, B izam; M<sub>1</sub> izam and adds aēy Tištr stārak rā. 5 Mf<sub>1</sub>, <sub>2</sub>, L<sub>12</sub> om. Tištr . . . vārišnik Tištr stār rā izam; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B pref. Tištr i star i rēyōmand gadāōmand aīsam. 6 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B i. 7 Mf<sub>2</sub> om. ae . . . vārān. 8 Only in K, A, M<sub>1</sub>, Mr<sub>1</sub>. 9 Mf<sub>2</sub> om. vārišnik . . . izam; U<sub>2</sub>, M<sub>2</sub> add i; U<sub>4</sub>, F<sub>2</sub>, B give Tištr ānā for vārišnik Tištr stār; A, Mr<sub>1</sub> om. ik. 10 U<sub>2</sub>, D, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> stārak; M<sub>1</sub> om. 11 M<sub>2</sub> yezbexūnam. 12 Mf<sub>2</sub> adds i; U<sub>2</sub>, D, K, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> have rēyōmand gadāōmand Tištr stārak rā yezbexūnam for Tištr . . . yezbexūnam; U<sub>4</sub>, F<sub>2</sub>, B om. the sentence. 13 Mf<sub>1</sub> star i; Mf<sub>2</sub>, M<sub>1</sub> om.; Mf<sub>3</sub>, U<sub>2</sub>, L<sub>12</sub> star; M<sub>2</sub> stārak. 14 Mf<sub>1</sub>, <sub>2</sub> add i. 15 M<sub>1</sub> adds rā. 16 Mf<sub>1</sub> °bexamnmā; Mf<sub>2</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, L<sub>12</sub> izam. 17 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B star; Mf<sub>2</sub> kukbā; D, A, M<sub>1</sub>, Mr<sub>1</sub>, <sub>2</sub> stārak. 18 Mf<sub>2</sub>, U<sub>1</sub>, K, A, Mr<sub>1</sub>, <sub>2</sub> om. 19 Mf<sub>2</sub> om. 20 Mf<sub>1</sub> °bexamnam; Mf<sub>2</sub>, U<sub>1</sub>, A izam. 21 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, M<sub>2</sub> om. the sentence; K gives the sentence before Vanand . . . yezbexūnam. 22 U<sub>2</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> stārak for stār i. 23 A gadād; M<sub>1</sub> pref. u; Mr<sub>1</sub>, <sub>2</sub> pref. i. 24 Mf<sub>1</sub> Spēhīr; M<sub>1</sub> Spās. 25 U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 26 Mf<sub>2</sub> adds i. 27 Mf<sub>1</sub> °bexamnam; Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, K, F<sub>2</sub>, B izam; U<sub>2</sub> °bexūn. 28 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B Zrvān; A, Mr<sub>1</sub> Zamānak; M<sub>2</sub> ā in Av. characters. 29 U<sub>4</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub> om. 30 U<sub>1</sub> Akanār. 31 Mf<sub>1</sub>, M<sub>2</sub> yezbexūnam. 32 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B Zrvān; A Zamānak; M<sub>2</sub> gives the sentence after Vāt . . . izam. 33 A om. 34 U<sub>2</sub>, M<sub>1</sub> dēr. 35 Mf<sub>1</sub>, D Xvātā; U<sub>2</sub> Xvādā. 36 Mf<sub>1</sub>, M<sub>1</sub>, <sub>2</sub> yezbexūnam. 37 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. the sentence; M<sub>1</sub> pref. u. 38 U<sub>2</sub>, A, M<sub>2</sub> om. 39 A, Mr<sub>1</sub> om. K. 40 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> °dāt; M<sub>1</sub> °dahak. 41 U<sub>2</sub> repeats Zamān i Dirang Xvātāe izam; M<sub>2</sub> yezbexūnam. 42 Mf<sub>1</sub> om. z; Mf<sub>2</sub>, K rāstak; M<sub>1</sub> razist. 43 U<sub>1</sub>, D, M<sub>1</sub> om.; K ā. 44 So Mf<sub>2</sub>, D; rest Frazānik. 45 Only in Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B. 46 Mf<sub>1</sub>, M<sub>2</sub> yezbexūnam. 47 Only M<sub>1</sub> gives the gloss. 48 Mf<sub>2</sub>, U<sub>1</sub>, K, M<sub>1</sub> om. 49 So in Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>2</sub>, K, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub>; rest om. 50 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, M<sub>2</sub> Mazdastān; Mf<sub>2</sub> Māzdasitān i; U<sub>2</sub>, L<sub>12</sub>, A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> Māzdasitān; U<sub>4</sub>, F<sub>2</sub>, B Mazdastān; D Māzdayasnān; K Māzdasitān i. 51 Mf<sub>2</sub>, U<sub>1</sub>, K, A, M<sub>1</sub> izam. 52 Mf<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. the rest of the paragraph; U<sub>2</sub>, <sub>2</sub>, K rāš. 53 U<sub>1</sub>, D, K om. 54 K om. 55 U<sub>2</sub>, <sub>2</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub> add i; A, Mr<sub>1</sub> om. ik. 56 M<sub>2</sub> yezbexūn. 57 Only M<sub>1</sub> gives the gloss. 58 M<sub>2</sub> yezbexūn. 59 U<sub>2</sub>, M<sub>2</sub> min; K om. the gloss; M<sub>1</sub> aēy nāyūtāk. 60 U<sub>1</sub> om.; M<sub>1</sub> mavan min. 61 So U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub>; rest om. 62 D bahārik; M<sub>1</sub> bārik. 63 A, Mr<sub>1</sub> om. 64 Mr<sub>2</sub> om. ī. 65 U<sub>2</sub>, M<sub>2</sub> ā in Av. character. 66 U<sub>2</sub> rāš with ā in Av. character; M<sub>2</sub> rāš. 67 U<sub>1</sub>, D om. 68 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> Kōh with h in Av. character. 69 M<sub>1</sub> om. 70 M<sub>2</sub> yezbexūnam.

## I. 9

1 Mf<sub>2</sub> adds č; U<sub>1</sub>, <sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub> °vist; D, K °visitān; Mf<sub>3</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> °vist. 2 Mf<sub>1</sub>, <sub>2</sub>, L<sub>12</sub>, add i. 3 D mēnāk Yazat for Yazat i mēnāk. 4 Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 5 U<sub>1</sub>, M<sub>1</sub> izam; U<sub>4</sub>, F<sub>2</sub>, B aīsam. 6 Mf<sub>2</sub> adds č; Mf<sub>3</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> °vist; U<sub>1</sub>, <sub>2</sub>, D, A, M<sub>2</sub> °vist; M<sub>1</sub> pref. u. 7 Mf<sub>2</sub>, <sub>2</sub>, U<sub>2</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub>

add *i*. <sup>8</sup> Mf<sub>2</sub> *gētiḥ Yazat* for *Yazat i gētiḥ*; L<sub>12</sub> om. <sup>9</sup> Mf<sub>2</sub>, U<sub>2</sub>, <sup>4</sup>, F<sub>2</sub>, B, L<sub>12</sub>, A, M<sub>1</sub>, <sup>2</sup>, Mr<sub>1</sub>, <sup>2</sup> om. <sup>10</sup> Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *gētiḥā*. <sup>11</sup> Mf<sub>2</sub>, <sup>2</sup>, U<sub>1</sub>, <sup>2</sup>, M<sub>1</sub> *izam*; U<sub>4</sub>, F<sub>2</sub>, B *aizam*. <sup>12</sup> This gloss is found only in D, M<sub>1</sub>, <sup>2</sup>; M<sub>1</sub> has *aēy*. <sup>13</sup> M<sub>1</sub> *gētiḥ Yazat* for *Yazat i gētiḥ*. <sup>14</sup> M<sub>2</sub> om. <sup>15</sup> M<sub>1</sub> pref. *hanā*. <sup>16</sup> MSS. *Atāš*. <sup>17</sup> M<sub>1</sub> om. <sup>18</sup> M<sub>1</sub> om. <sup>19</sup> M<sub>1</sub> om. <sup>20</sup> M<sub>1</sub> om. <sup>21</sup> M<sub>2</sub> *hanā*. <sup>22</sup> D *hamāe*; M<sub>1</sub> *hamak*. <sup>23</sup> M<sub>1</sub> om. <sup>24</sup> D *amat*. <sup>25</sup> M<sub>1</sub> *linman*. <sup>26</sup> M<sub>1</sub> *xaditūnēt*. <sup>27</sup> M<sub>1</sub> *mēnūk Yazat* for *Yazat i mēnūk*. <sup>28</sup> M<sub>1</sub> *xaditūnēt*. <sup>29</sup> Mf<sub>1</sub>, <sup>2</sup>, L<sub>12</sub> om. from here to the end of the paragraph; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B give the sentence thus: *zak i nafšā ruvān izam*; U<sub>2</sub>, K, A, M<sub>2</sub>, Mr<sub>1</sub>, <sup>2</sup> pref. *ō*. <sup>30</sup> So in U<sub>2</sub>, D, A, M<sub>2</sub>, <sup>2</sup>, Mr<sub>1</sub>; rest om. <sup>31</sup> K *iz*; remainder cut off in binding; M<sub>1</sub> *yezbeḫūnam*. <sup>32</sup> Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *zak i nafšā Fravāhr izam*; for *Fravahr i nafšā rā izam*; A, Mr<sub>1</sub> pref. *zak*; M<sub>1</sub> pref. *u*; M<sub>2</sub>, Mr<sub>2</sub> pref. *ō*; all except M<sub>1</sub> have *Fravāhr*. <sup>33</sup> U<sub>1</sub>, <sup>2</sup>, K om. <sup>34</sup> K cut off in binding; M<sub>2</sub> *yezbeḫūnam*. <sup>35</sup> Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. the sentence; U<sub>2</sub>, A, M<sub>1</sub>, <sup>2</sup>, Mr<sub>1</sub>, <sup>2</sup> give *barā*; rest om. <sup>36</sup> U<sub>1</sub>, K add *valā*; U<sub>2</sub>, D, M<sub>2</sub> give the sentence thus *ō valā li ayāwārīh Ōhrmazd*; M<sub>1</sub> *li ayāwārīh Ōhrmazd*. <sup>37</sup> K cut off in binding. <sup>38</sup> K, M<sub>2</sub>, Mr<sub>1</sub>, <sup>2</sup> om. <sup>39</sup> U<sub>1</sub>, K om. <sup>40</sup> Mf<sub>2</sub> adds *i*; U<sub>1</sub> *šapirān*. <sup>41</sup> Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add *i*; K cut off in binding. <sup>42</sup> Mf<sub>2</sub> adds *i*; U<sub>2</sub>, Mr<sub>2</sub> pref. *u*. <sup>43</sup> All except Mf<sub>2</sub>, M<sub>1</sub> *Fravāhr*; K cut off in binding. <sup>44</sup> M<sub>2</sub> *yezbeḫūnam*. <sup>45</sup> So Mf<sub>2</sub>, U<sub>2</sub>, <sup>2</sup>, <sup>4</sup>, D, M<sub>2</sub>; rest om. <sup>46</sup> K cut off in binding. <sup>47</sup> A *rāyōmand*. <sup>48</sup> Mf<sub>2</sub> *arvand-sūsīd*; all except U<sub>2</sub> *arvandasp*; K *arvad* cut off in binding. <sup>49</sup> U<sub>2</sub>, M<sub>2</sub>, <sup>2</sup>, Mr<sub>1</sub>, <sup>2</sup> *yezbeḫūnam*; A pref. *rā*.

## I. 10

<sup>1</sup> Mf<sub>1</sub> *Xvarxšēt*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sup>2</sup> om. the sentence. <sup>2</sup> Only in Mf<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>.

## I. 11

<sup>1</sup> Mf<sub>1</sub> *Xvarxšēt*; Mf<sub>2</sub>, U<sub>2</sub>, <sup>2</sup>, L<sub>12</sub>, M<sub>2</sub>, <sup>2</sup> add *i*; Mr<sub>2</sub> om. the sentence. <sup>2</sup> Mf<sub>2</sub> adds *ih*; U<sub>1</sub> adds *gadāōmand*; A *rāyōmand*. <sup>3</sup> So Mf<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>; rest *arvandasp*; A adds *rā*. <sup>4</sup> U<sub>1</sub>, <sup>4</sup>, F<sub>2</sub>, B, M<sub>1</sub> *izam*; A pref. *rā*. <sup>5</sup> K *adīn-aš*. <sup>6</sup> U<sub>1</sub>, M<sub>1</sub>, *mavan*. <sup>7</sup> Mf<sub>1</sub>, U<sub>2</sub>, M<sub>2</sub> *Xvarxšēt*; L<sub>12</sub> *Xvaršēt*. <sup>8</sup> Mf<sub>1</sub> om. <sup>9</sup> U<sub>2</sub> *xadūinak*. <sup>10</sup> So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest *amat*; M<sub>1</sub> *xadūinak* in place of the gloss. <sup>11</sup> Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. *adīn . . . tāpēt*. <sup>12</sup> M<sub>1</sub> *mavan*. <sup>13</sup> Mf<sub>1</sub> *Xvarxšēt*. <sup>14</sup> K *rōč i*. <sup>15</sup> M<sub>1</sub> *amat lālā yātūnēt*; M<sub>2</sub> pref. *čigōn*. <sup>16</sup> Mf<sub>2</sub> *yekalimund*; U<sub>1</sub> *°mūnēt*; K *yekavimand*. <sup>17</sup> Mf<sub>2</sub> adds *ān*; K adds *u mēnūk*; M<sub>2</sub> pref. *levatā*. <sup>18</sup> K adds *i*. <sup>19</sup> U<sub>4</sub>, F<sub>2</sub>, B *100 kānak*. <sup>20</sup> U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>1</sub>, <sup>2</sup> om. <sup>21</sup> Mf<sub>1</sub> adds *i*; U<sub>4</sub>, F<sub>2</sub>, B *1000 kānak*. <sup>22</sup> Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. <sup>23</sup> Mf<sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sup>2</sup> add *i*. <sup>24</sup> Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *barā*; only D, M<sub>1</sub>, <sup>2</sup> give *ham*; rest om. <sup>25</sup> Mf<sub>2</sub>, M<sub>1</sub> *°yēn*. <sup>26</sup> Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *hanā*; D, M<sub>1</sub> *zak*; A, Mr<sub>1</sub> *dēnā*. <sup>27</sup> Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub> om. <sup>28</sup> Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sup>2</sup> add *i*. <sup>29</sup> All except Mf<sub>1</sub>, <sup>2</sup>, <sup>2</sup>, U<sub>4</sub>, F<sub>2</sub>, B om. <sup>30</sup> Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *sātūnind*; K *rānētēt*. <sup>31</sup> D om. <sup>32</sup> Mf<sub>2</sub> om. <sup>33</sup> Mf<sub>2</sub>, Mr<sub>1</sub>, <sup>2</sup> add *i*. <sup>34</sup> Mf<sub>2</sub> *°kūnt*; A *°kūnēt*. <sup>35</sup> Mf<sub>2</sub> *madā*; U<sub>1</sub> om. <sup>36</sup> Mf<sub>2</sub>, U<sub>1</sub>, <sup>2</sup>, D, K, A, M<sub>1</sub>, <sup>2</sup>, Mr<sub>1</sub> om. <sup>37</sup> U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sup>2</sup> om. <sup>38</sup> Mf<sub>1</sub> om. *ih*. <sup>39</sup> Mf<sub>1</sub>, U<sub>1</sub>, <sup>2</sup>, D, M<sub>1</sub>, <sup>2</sup>, Mr<sub>2</sub> om. <sup>40</sup> Mf<sub>1</sub> om. *k*; Mf<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub> add *i*; Mr<sub>2</sub> *ahrāēt*. <sup>41</sup> Mf<sub>1</sub> om. *ā*. U<sub>1</sub> om. *ē*. <sup>42</sup> Mf<sub>1</sub> om. *ih*; U<sub>2</sub>, M<sub>2</sub> *frāēdahišnih*; U<sub>4</sub>, F<sub>2</sub>, B *frāēdahišnih i*. <sup>43</sup> Mf<sub>1</sub> om. <sup>44</sup> Mf<sub>1</sub>, U<sub>1</sub>, <sup>4</sup>, D, F<sub>2</sub>, B, M<sub>1</sub>, Mr<sub>2</sub> om. <sup>45</sup> Mf<sub>2</sub> om. *rā*; U<sub>1</sub> om. *kīh*; U<sub>2</sub>, M<sub>2</sub> add *i*; K om. *k*. <sup>46</sup> M<sub>1</sub> om. the gloss. <sup>47</sup> Mf<sub>2</sub> om. <sup>48</sup> So Mf<sub>2</sub>, U<sub>1</sub>, <sup>2</sup>, <sup>2</sup>, K, L<sub>12</sub>, M<sub>2</sub>, <sup>2</sup>, Mr<sub>2</sub>; rest *awšāyēt*; U<sub>4</sub>, F<sub>2</sub>, B repeat *pavan frāēdahišnih zak i ahrākīh gēhān . . .*

*awsdyāt*. 49 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B om. the sentence; D pref. *u*; L<sub>12</sub> om. the sentence but has *frādahišnih Xvaršēt amat* added above the line. 50 U<sub>3</sub>, M<sub>2</sub>, Mr<sub>2</sub> om. *ih*. 51 U<sub>1</sub>, 3, M<sub>3</sub> *amat*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *amat Xvaršēt* for *Xvaršēt mavan*; M<sub>1</sub> *zak Xvaršēt*; Mr<sub>1</sub> *mavan Xvaršēt*. 52 M<sub>2</sub>, Mr<sub>1</sub>, 2 add *i*. 53 All except U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> have *arvandasp*; D adds *frādahišnih zak ahrākih gēhān rāe u frādahišnih ahrākih i tan rāe u frādahišnih i Xvaršēt mavan amark rāyōmand u arvandasp aīt*.

## I. 12

1 M<sub>1</sub> om. 2 Mf<sub>1</sub>, U<sub>2</sub>, K, L<sub>12</sub>, Mr<sub>2</sub> *Xvarxšēt*; Mf<sub>2</sub> adds *i*; M<sub>3</sub> *Xvarxšast*. 3 U<sub>2</sub> *awsat*; L<sub>12</sub>, M<sub>3</sub> *awsyet*. 4 Mf<sub>2</sub>, U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 pref. *ae*; U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>3</sub> *ae*. 5 M<sub>1</sub> *°tūnd*. 6 U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>3</sub> om.; M<sub>1</sub> *°vūnd*. 7 U<sub>4</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub> add *i*. 8 MSS. give *yōšdasr* throughout the paragraph; K adds *i*. 9 Mf<sub>2</sub> adds *i*. 10 Mf<sub>2</sub> *aš*. 11 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> *lēlayā*. 12 U<sub>4</sub>, F<sub>2</sub>, B *Šēdān*; M<sub>1</sub> *Šēdā*. 13 Mf<sub>1</sub>, 3 om.; M<sub>1</sub> adds *zamīk*. 14 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B *yedrūnd*; Mf<sub>2</sub> gives *yedrūnd* in the margin. 15 K has *mayā i xānik pāk yōšdās* *i mayā i tačāk yōšdās* *i for mayā tačāk . . . xān yōšdās*. 16 Mf<sub>1</sub>, 2, U<sub>1</sub>, 2, 4, D, F<sub>2</sub>, B, M<sub>1</sub>, 2, M<sub>2</sub> om. 17 Mf<sub>1</sub>, 3 om. *k*; U<sub>1</sub>, 3, D, K, L<sub>12</sub> *xānik*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *š* in Av. characters. 18 Mf<sub>1</sub> adds *aēγ pāk*; Mf<sub>2</sub> *pāk*; U<sub>1</sub>, 3, D, L<sub>12</sub> pref. *pāk*; K pref. *pāk* and adds *i*. 19 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B *pavan*; Mf<sub>2</sub> adds *pavan*; U<sub>1</sub>, M<sub>1</sub> om. 20 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>3</sub> om. *ik*; U<sub>1</sub>, 3, D, L<sub>12</sub> *bilā*; K *tačāk*. 21 Mf<sub>2</sub>, U<sub>1</sub>, 3, D, L<sub>12</sub> pref. *pāk*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 *pāk* and add *mayā i bilā pāk yōšdās*; D writes in Pers. *az digar ketāb* and adds *mayā tačāk yōšdās mayā i xān yōšdās*; K adds *i*; M<sub>3</sub> adds *aēγ bilā*. 22 Mf<sub>1</sub>, 2, A *pavan*; Mf<sub>2</sub>, U<sub>2</sub>, K, M<sub>2</sub>, Mr<sub>1</sub>, 2 add *pavan*; U<sub>1</sub>, 4, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>1</sub> om. 23 Mf<sub>2</sub> *zrayk*; U<sub>1</sub>, 3, M<sub>3</sub> add *i*. 24 Mf<sub>1</sub>, 2, U<sub>1</sub>, 4, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>1</sub> om. 25 Mf<sub>1</sub> *amrēšt*; Mf<sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>1</sub>, 2 add *i*. 26 M<sub>1</sub> *°vūnd*. 27 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B om. 28 So Mf<sub>1</sub>, 2, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>; rest *ahravān*. 29 All except Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B add *dām*; M<sub>1</sub> adds *dāmān*. 30 Mf<sub>1</sub> om. 31 U<sub>1</sub> *γal*; A, Mr<sub>1</sub> add *i*.

## I. 13

1 Mf<sub>2</sub> *madam*. 2 U<sub>1</sub>, K *mavan*; M<sub>1</sub> pref. *hat*. 3 Mf<sub>1</sub> *Xvarxšēt*. 4 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *lālā lā* for *lā lālā*. 5 So Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B; Mf<sub>2</sub> *vaxšīnāe*; M<sub>1</sub> *vaxšēt*; rest *vaxšyāe*. 6 M<sub>1</sub> has *aēγ lālā lā yātūnd vad zak zamān Šēdān* for *aēγ hambun-č. . .* 7 U<sub>4</sub>, F<sub>2</sub>, B *°būn-ič*. 8 K *dāmān i*. 9 Mf<sub>2</sub> *dērtar*; U<sub>2</sub>, L<sub>12</sub>, M<sub>3</sub> *arikittar*; U<sub>4</sub>, F<sub>2</sub>, B *dērtar*. 10 D, A, Mr<sub>1</sub> *°tūnēt*; Mf<sub>1</sub> insert here the gloss *lā-č-šān . . . tuvān havāe*. 11 A, Mr<sub>1</sub> pref. *ae*. 12 U<sub>2</sub>, A, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>1</sub> *Šēdā*. 13 Mf<sub>1</sub>, 2 *°vist*; U<sub>4</sub>, F<sub>2</sub>, B add *i*; M<sub>1</sub> adds *dāmān*. 14 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *murnčēnēnd*. 15 Mf<sub>2</sub> *hand*. 16 Mf<sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B, M<sub>1</sub> om. 17 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B 7 in numerals; D *haft*. 18 A adds *rā*. 19 Mf<sub>2</sub>, U<sub>1</sub>, 2, 3, K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 om. 20 M<sub>1</sub> gives *pavan nikās dārišn mekadrūnyēn u hat nikās dārišn mekadrūnt hač-šān lā tuvān yehvūnt* for *madam dārišnih. . .* 21 Mf<sub>1</sub> *°om. ih*. 22 Mf<sub>1</sub> *lā*; U<sub>4</sub>, F<sub>2</sub>, B om. 23 Mf<sub>2</sub> *m š*. 24 So Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B, A; rest *ēstinišnih*. 25 Mf<sub>1</sub> om. *lā*; Mf<sub>2</sub> om. *č*; A, Mr<sub>1</sub> pref. *u*. 26 So U<sub>4</sub>, K, F<sub>2</sub>, B; Mf<sub>1</sub> *°rānīman*; Mf<sub>2</sub> *°rūnd*; Mf<sub>3</sub> *°rūnyēn*; U<sub>1</sub> *mekrūnt*; rest *°rūni*. 27 Mf<sub>1</sub> U<sub>2</sub>, 3, D, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> pref. *u*; Mf<sub>2</sub>, H om.; Mf<sub>3</sub> *u mavanšān*; U<sub>1</sub> *mavančšān*; D pref. *u* and adds in margin *pāspānih*. 28 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub>; Mf<sub>1</sub> *°rūnīman*; U<sub>1</sub>, M<sub>3</sub> *°rūnt*; U<sub>2</sub>, A, Mr<sub>1</sub>, 2 *°rūnd*; U<sub>3</sub>, D, L<sub>12</sub> *°rūnt* and add

u amat-č-šān mekadrūnand; K om. 29 Mf<sub>1</sub> pref. u amat; Mf<sub>2</sub> adds i; K č-šān. 30 Mf<sub>1</sub>, 3, U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>3</sub> yehvūntan; U<sub>2</sub> changes dāštān into yehvūntan; U<sub>4</sub>, F<sub>2</sub>, B i š tan; A, M<sub>2</sub>, Mr<sub>2</sub> add yehvū tan; Mr<sub>1</sub> adds yehvūnt. 31 U<sub>4</sub>, F<sub>2</sub>, B pref. yehvūnt; D adds cēy lā oš mēnūk Yazat denā axv i astōmand rāe pāspānīh tuvān kartan aēy mavan hat zak mēnūk Yazat pāspānīh dēnā gēhān barā lā mekadrūnēt hat-č mekadrūnēt hič-šān pāspānīh lā tuvān yehvūnt havūe; K hand.

## I. 14

1 Mf<sub>2</sub> yezbexūnēt; U<sub>4</sub>, F<sub>2</sub>, B iad; M<sub>1</sub> yezbexūnd. 2 Mf<sub>1</sub> Xvaršēt, K pref. š. 3 So Mf<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, 3; rest om. 4 So U<sub>4</sub>, F<sub>2</sub>, B; rest om. 5 Mf<sub>2</sub> rāyōmand. 6 All except Mf<sub>2</sub> om. 7 So Mf<sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub>; rest arvandas; D adds mavan kolā amat izēt Xvaršēt amark rāyōmand arvandas; M<sub>1</sub> adds rā. 8 Mf<sub>2</sub> om. pavan . . . tamikān. 9 M<sub>1</sub> zak laxvār. 10 U<sub>4</sub>, F<sub>2</sub>, B om. ih; M<sub>1</sub> yaxsenunt. 11 M<sub>1</sub> om. 12 U<sub>3</sub>, L<sub>12</sub> pref. tam; D om. ikān. 13 Mf<sub>2</sub> laxvār; M<sub>1</sub> zak laxvār. 14 M<sub>1</sub> yaxsenunt; Mr<sub>2</sub> om. t. 15 So ir. U<sub>1</sub>, 2, D, A, M<sub>2</sub>, 3; rest om. 16 So F<sub>2</sub>, B; Mf<sub>1</sub> tam tamikan; U<sub>3</sub>, D, L<sub>12</sub> am tōmakūn; rest tam tōnikān. 17 Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add extra ā; Mf<sub>2</sub>, U<sub>2</sub>, 4, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>2</sub> Šēdān; D Šēdān and adds min bāhar i apāč ēštišnīh aēy min bāhar i dūr kartan i tārikīh u min bāhar i dūr kartan i tam tōniakān Šēdātān rā. aēy mavan tārikīh pētāh kunēt. 18 Mf<sub>2</sub> laxvār; M<sub>1</sub> zak laxvār. 19 M<sub>1</sub> yaxsenunt. 20 So in U<sub>1</sub>, 3, D, A, M<sub>2</sub>; rest om. 21 Mf<sub>2</sub>, U<sub>2</sub>, 4, F<sub>2</sub>, B, M<sub>2</sub> om. 22 D scratches out staxmakān and gives hazalān in the margin. 23 Mf<sub>1</sub>, 2, 3, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. pavar . . . parikān. 24 M<sub>1</sub> pref. zak. 25 M<sub>1</sub> dāšt. 26 All except U<sub>2</sub>, D, A om. 27 U<sub>1</sub>, K om. 28 M<sub>1</sub> zak laxvār. 29 M<sub>1</sub> yaxsenunt. 30 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B om. 31 Mf<sub>2</sub>, U<sub>1</sub> sež. 32 All except Mf<sub>2</sub>, 2, 3 om. 33 U<sub>1</sub>, 3, D, M<sub>2</sub> nūhān; M<sub>1</sub> nihān. 34 M<sub>1</sub> ravīšnīh. 35 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest aš; D gives Kolā amat yezbexūnēt Ōhrmazd rā instead of af-aš . . . Ōhrmazd. 36 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B išt; A, M<sub>1</sub>, Mr<sub>1</sub> °bexūnēt; Mr<sub>2</sub> °bexūnam. 37 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 38 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest aš; Mf<sub>1</sub> uš with u in Pers. characters; A, Mr<sub>1</sub> pref. u. 39 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B išt; Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub> add yehvūnēt; A, Mr<sub>1</sub> °bahūnēt and adds yehvūnēt; M<sub>1</sub> om.; Mr<sub>2</sub> °bexūnam and adds yehvūnēt. 40 U<sub>1</sub> °spadān. 41 Mf<sub>1</sub>, U<sub>1</sub>, M<sub>1</sub> aš. 42 Mf<sub>1</sub> om. b; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B išt; Mf<sub>2</sub> hast; A, Mr<sub>1</sub> °bexūnēt and add yehvūnēt; M<sub>1</sub> om. 43 Mf<sub>1</sub>, D, M<sub>1</sub> om. 44 Mf<sub>2</sub> xwēš. 45 M<sub>1</sub> aš. 46 Mf<sub>1</sub> °vist; Mf<sub>2</sub> °vist; Mf<sub>2</sub> °vīsp. 47 Mf<sub>1</sub>, 2 min; D om. 48 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B om. 49 Mf<sub>1</sub> adds i. 50 Mf<sub>1</sub>, 3, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. 51 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add č. 52 MSS. gētiš; Mf<sub>2</sub>, F<sub>2</sub>, B gētišā; U<sub>4</sub>, 4 om.

## I. 15

1 D pref. kolā aiš. 2 Mf<sub>2</sub> °bexūnam; U<sub>4</sub>, F<sub>2</sub>, B iad; K, M<sub>1</sub> °bexūnēt. 3 Mf<sub>1</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub> Xvaršēt. 4 So in Mf<sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub>; rest om. 5 All except Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub> om. 6 Mf<sub>1</sub> om.; Mf<sub>2</sub> adds gadāōmand. 7 All except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub>, Mr<sub>2</sub> om.; U<sub>4</sub>, F<sub>2</sub>, B add gadāōmand i. 8 So Mf<sub>1</sub>, 3, L<sub>12</sub>; rest arvandas. 9 Mf<sub>2</sub> om.; U<sub>4</sub>, F<sub>2</sub>, B af-aš. 10 Mf<sub>2</sub>, U<sub>2</sub>, A, Mr<sub>1</sub>, 2 °bexūnam; U<sub>4</sub>, F<sub>2</sub>, B išt; M<sub>1</sub> °bexūnēt. 11 So Mf<sub>2</sub>, 3, K, A, M<sub>2</sub>, Mr<sub>1</sub>, 3; rest om. 12 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; D frāgdyōt; rest frāgdyōt. 13 U<sub>2</sub>, D, M<sub>1</sub> om. 14 U<sub>4</sub>, F<sub>2</sub>, B give 1000 in numerals. 15 Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub> om. 16 M<sub>1</sub> adds i. 17 Mf<sub>1</sub>, 3, U<sub>1</sub>, K, L<sub>12</sub> om. the sentence; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, 3, pref. ae; D gives the sentence

after *guft yekavīmūnēt*; M<sub>1</sub> gives the sentence after *hamāk xadītūnēt*; A *ae aš*; M<sub>1</sub> om. 18 So U<sub>4</sub>, F<sub>2</sub>, B; M<sub>2</sub>, om. *ih*; M<sub>1</sub> *frāgōyōt*; rest *frāgōyōtih*. 19 D *hanā*; M<sub>1</sub> *hanā ait*. 20 So M<sub>2</sub>, U<sub>2</sub>, 4, F<sub>2</sub>, B, M<sub>3</sub>; D, M<sub>1</sub> om.; rest *mavan*. 21 M<sub>2</sub>, Mr<sub>1</sub>, 2 ā in Av. characters. 22 M<sub>2</sub>, om. 23 M<sub>1</sub> adds *i*. 24 D *tuwān*; M<sub>2</sub>, Mr<sub>1</sub>, ā in Av. characters. 25 All except D, M<sub>1</sub>, 2, 3 om. 26 U<sub>2</sub>, Mr<sub>2</sub> °lūnēt. 27 So M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; M<sub>1</sub> om.; rest *ae*. 28 U<sub>4</sub>, F<sub>2</sub>, B give 1000 in numerals. 29 M<sub>2</sub> *gōš*; M<sub>2</sub>, M<sub>1</sub> *gōš*. 30 M<sub>2</sub> *inā*; U<sub>2</sub>, 3, L<sub>12</sub>, M<sub>2</sub> *ān*; A, Mr<sub>1</sub> *ae*. 31 M<sub>2</sub> *aēγ-aš i*; U<sub>4</sub>, F<sub>2</sub>, B *aēγ-aš*; rest *aēγ*. 32 So M<sub>2</sub>, U<sub>1</sub>; M<sub>2</sub> has 500 in numerals; rest give 1000 in numerals. 33 M<sub>1</sub> om. 34 M<sub>2</sub> pref. *havād levatā i*. 35 U<sub>2</sub>, D, A °mūnēt. 36 M<sub>2</sub> *valā*; U<sub>1</sub> *zak*; U<sub>4</sub>, F<sub>2</sub>, B *val*; D *ān i*. 37 A adds *rā*. 38 M<sub>2</sub> one stroke short; U<sub>1</sub> °tūnēt. 39 K om. 40 M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *zak-č*; M<sub>1</sub> om. č. 41 M<sub>1</sub> °mūnēt. 42 M<sub>2</sub>, 2, U<sub>2</sub>, 2, 3, K, L<sub>12</sub>, M<sub>1</sub>, 2, 3, Mr<sub>2</sub> om.; A om. *u . . . vašmamūn*. 43 U<sub>2</sub>, 3, M<sub>3</sub> *zak-ič*. 44 M<sub>1</sub> °mūd. 45 Only D, M<sub>1</sub> give this sentence. 46 D *hamāe*. 47 M<sub>1</sub> °mūd. 48 D om.; K pref. *u*; M<sub>1</sub> *u*. 49 M<sub>1</sub> om. *ih*. 50 M<sub>2</sub>, 3, U<sub>3</sub>, K, L<sub>12</sub>, M<sub>3</sub> *ae*; U<sub>2</sub>, 2, M<sub>2</sub>, Mr<sub>2</sub> *ān*. 51 U<sub>1</sub>, D, K, M<sub>1</sub> *aēγ*. 52 M<sub>1</sub> om. 53 K adds *i*. 54 M<sub>2</sub>, U<sub>1</sub>, D °mūnēt; M<sub>2</sub> °mūnt. 55 M<sub>2</sub> *val i*; U<sub>1</sub> *zak*; U<sub>4</sub>, F<sub>2</sub>, B *val*; D *ān i*. 56 A adds *rā*. 57 M<sub>2</sub>, M<sub>1</sub> om. č; M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *zak-č*. 58 A adds *i*; M<sub>1</sub> °tūnēt. 59 So M<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>; rest om. 60 U<sub>1</sub>, A, Mr<sub>1</sub> *zak-ič*; U<sub>2</sub>, 3, K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> add *i*. 61 M<sub>2</sub> om. *xa*; M<sub>1</sub> °tūnd. 62 Only D, M<sub>1</sub> give this sentence; D adds *Yazat*. 63 M<sub>1</sub> om. 64 M<sub>1</sub> °tūnd. 65 M<sub>1</sub> om. the rest. 66 M<sub>2</sub> om.; D pref. *u*. 67 M<sub>2</sub>, A °*bexūnam*; U<sub>4</sub>, F<sub>2</sub>, B *īšt*; K *īzt*. 68 M<sub>2</sub> om. *vazr i*. 69 A, Mr<sub>1</sub> add *i*. 70 So M<sub>2</sub>, 3, U<sub>2</sub>, 2, 3, K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub>; rest om. 71 M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>3</sub> *Šēdān*; M<sub>2</sub> *Šēdāān*. 72 M<sub>2</sub>, D, K, A, M<sub>1</sub>, Mr<sub>1</sub> om. 73 M<sub>1</sub> gives *vazr i hunxān hanā* instead of *Mitr . . . hunxāmih*. 74 So M<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, A, Mr<sub>1</sub>; rest om. 75 So M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest *frāgōyōt*; U<sub>1</sub> adds *i*. 76 M<sub>2</sub> om. *ae . . . ae aēγ*. 77 U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>3</sub> *hunixamin*; U<sub>4</sub>, F<sub>2</sub>, B add *š*. 78 U<sub>4</sub>, D, F<sub>2</sub>, B *hanā*. 79 M<sub>2</sub> gives *jivāk* below *bāstām*. 80 M<sub>2</sub>, 3, U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. *ētōn yaxsenunēt*; D gives *yātūnēt* below *yaxsenunēt*. 81 M<sub>2</sub> °lūnt. 82 M<sub>2</sub> om. *vanāškārān . . . vabidunyen*; U<sub>2</sub>, M<sub>2</sub> *vanakārān rā*; L<sub>12</sub> *vanāškārān* with first ā in Av. character; A, Mr<sub>1</sub>, 2 *vanāhkārān rā*; M<sub>3</sub> pref. *u*. 83 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> ā in Av. character. 84 U<sub>4</sub>, F<sub>2</sub>, B om. 85 So U<sub>4</sub>, F<sub>2</sub>, B; rest °*dūnyēn*. 86 M<sub>2</sub>, U<sub>2</sub>, 4, D, K, F<sub>2</sub>, B om. 87 U<sub>2</sub> *mēnūtkihā*; U<sub>4</sub>, F<sub>2</sub>, B om. 88 M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *val*. 89 M<sub>2</sub>, K *izam*; M<sub>1</sub> °*bexūnēt*. 90 So M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; M<sub>2</sub> *hamsā* and gives *hamsāk* above the line; M<sub>1</sub> *hamyā*. 91 K adds *i*. 92 M<sub>2</sub> om. 93 M<sub>2</sub> has *aēγ* with *mavan* in red ink written above the line; M<sub>1</sub> *mavan*. 94 M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add *aēγ*; U<sub>1</sub> *hast*. 95 U<sub>2</sub>, Mr<sub>1</sub>, 2 *mavan*; A om. 96 So M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; M<sub>2</sub> *hamsān* and gives *hamsāyān* above the line; K adds *i*; M<sub>1</sub> *hamsāyān*. 97 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *mavan hamxā rawān*; A, Mr<sub>1</sub> add *mavan hamxā i rawān ait*. 98 M<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *ae*. 99 M<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub> *Xvarxšēt*. 100 M<sub>2</sub>. 101 M<sub>2</sub> *rawān*. 102 M<sub>2</sub>, 2 *gāš-aš*; U<sub>2</sub>, 3, D, M<sub>3</sub> *gāš-aš*, L<sub>12</sub> *gās-as*.

## I. 16

1 M<sub>1</sub> om. 2 A, Mr<sub>1</sub> add *i*. 3 M<sub>2</sub>, 3 add *i*; M<sub>2</sub> adds *havāitum rāy u gadā*. 4 M<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*; M<sub>1</sub> adds *yezbeṣrūnēt*. 5 M<sub>2</sub>, A om. *aēγ-am . . . Xvaršēt*. 6 U<sub>4</sub>, F<sub>2</sub>, B om. 7 All except M<sub>2</sub>, 3, D, om. 8 M<sub>2</sub>, 3, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*. 9 M<sub>2</sub> adds *ih*. 10 Only in U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub>. 11 Only in U<sub>4</sub>,

F<sub>2</sub>, B; Mf<sub>2</sub> *valā isam*. 12 U<sub>1</sub>, 2, 3, D, L<sub>12</sub>, M<sub>1</sub>, 2, 3, Mr<sub>2</sub> om. 13 MSS. *nigōhšišnōmand*; A, Mr<sub>1</sub> repeat *gō*. 14 Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *i*; Mf<sub>1</sub> adds in the margin: *Yasišn i pavan Dastabar*; 𐬰, L<sub>12</sub> om.; M<sub>1</sub> *pavan Yasišn* for *Yasišn pavan*. 15 D om. 16 Mf<sub>1</sub>, 2, U<sub>2</sub>, F<sub>2</sub>, B om.; rest add *i*. 17 Mf<sub>2</sub> adds *ihā*; U<sub>1</sub>, M<sub>2</sub> *Dastār*; M<sub>1</sub> adds *aēγ yezbexūnēt*. 18 Mf<sub>1</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*; U<sub>2</sub>, F<sub>2</sub>, B pref. *u*. 19 𐬰 except Mf<sub>2</sub>, M<sub>2</sub> om. 20 Mf<sub>2</sub> adds *i*. 21 Mf<sub>2</sub> om. 22 All except Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub> *arvandasp*; Mf<sub>1</sub>, K, Mr<sub>2</sub> add *i*; Mf<sub>2</sub>, M<sub>2</sub> pref. *u* and add *i*; U<sub>2</sub> pref. *u*; D adds *rā*. 23 Mf<sub>2</sub>, 𐬰, B add *i*; U<sub>2</sub> *sōr* and adds *i*; L<sub>12</sub> om. *sōhr* . . . *arvadasp*; M<sub>1</sub> *sōr*. 24 Mf<sub>1</sub>, 2, U<sub>2</sub>, K, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*; Mr<sub>1</sub> adds *arvandasp*. 25 All except U<sub>2</sub>, F<sub>2</sub>, B om. 26 Mf<sub>2</sub>, U<sub>2</sub>, F<sub>2</sub>, B add *i*. 27 So U<sub>1</sub>, 2, M<sub>2</sub>; rest *arvandasp*; D adds *rā*: M<sub>1</sub> om. *asp* and adds *rā*. 28 Mf<sub>1</sub> *yezvexūnam*; Mf<sub>2</sub>, U<sub>1</sub>, 2, 3, K, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 pref. *pavan*. 29 Mf<sub>2</sub> adds *u sōhr u*; U<sub>1</sub> adds *u sōhr*; U<sub>2</sub>, K, M<sub>2</sub>, Mr<sub>2</sub> add *sōr*; U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub> add *u sōr*; D adds *u sōhr i*; A, Mr<sub>1</sub> add *sōhr*; M<sub>1</sub> adds *u sōr u*. 30 Mf<sub>2</sub> *gōšt*; U<sub>2</sub>, F<sub>2</sub>, B *gōšt*. 31 U<sub>1</sub>, 2, 3, F<sub>2</sub>, B, A, M<sub>2</sub>, 2, Mr<sub>2</sub> om. 32 Mf<sub>2</sub>, U<sub>1</sub>, L<sub>12</sub> *Baršm*. 33 Mf<sub>2</sub>, U<sub>2</sub>, F<sub>2</sub>, B om. 34 Mf<sub>2</sub> om. *ā*. 35 All except Mf<sub>2</sub>, U<sub>1</sub>, 3, 4, D, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>1</sub>, 2 pref. *i*; M<sub>1</sub> *dānāk*. 36 Mf<sub>2</sub>, U<sub>2</sub>, 4, F<sub>2</sub>, B, A om. 37 Mf<sub>2</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Mēsr*. 38 Mf<sub>2</sub> pref. *u*; L<sub>12</sub> *Avāstāk*. 39 M<sub>2</sub> adds *i*; Mr<sub>1</sub> pref. *u*. 40 Mf<sub>1</sub>, K pref. *u*; U<sub>2</sub>, F<sub>2</sub>, B add *i*. 41 So Mf<sub>2</sub>, U<sub>2</sub>, F<sub>2</sub>, B; U<sub>1</sub>, M<sub>1</sub> om.; D, M<sub>1</sub> *u*; rest *i*. 42 U<sub>1</sub>, M<sub>1</sub> *sōr*; U<sub>2</sub>, F<sub>2</sub>, B add *u*. 43 M<sub>1</sub> om. 44 Mf<sub>1</sub>, U<sub>1</sub> *sak-ič*; M<sub>2</sub>, U<sub>2</sub>, F<sub>2</sub>, B *sak i*; D *sak-ič*; M<sub>1</sub> om. 45 All except Mf<sub>2</sub>, U<sub>1</sub>, 2, D, K, L<sub>12</sub>, M<sub>1</sub>, 2, 3 add *i bišāmratik*; M<sub>1</sub> adds *milayā*. 46 Mf<sub>2</sub> om. the paragraph. 47 U<sub>1</sub>, D *hastān*; U<sub>2</sub>, M<sub>2</sub> *h ē tān*. 48 All except Mf<sub>1</sub>, 2, U<sub>1</sub>, 2, D, M<sub>1</sub>, 2 om. the gloss. 49 Mf<sub>1</sub>, 2 add *i*; D adds *mavan*; M<sub>1</sub> *vēh*. 50 Mf<sub>1</sub> *°dūnam*; Mf<sub>2</sub> *°dūnā*; M<sub>2</sub> *°dūnd*. 51 Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub> *ahrāh*; L<sub>12</sub> om. *kī*. 52 U<sub>1</sub>, 2, D, L<sub>12</sub>, M<sub>2</sub> add *č*. 53 Mf<sub>1</sub>, U<sub>2</sub>, F<sub>2</sub>, B, L<sub>12</sub> repeat *čikāmčāe*; Mf<sub>2</sub>, U<sub>2</sub>, D, K, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 add *i*. 54 Mf<sub>1</sub>, U<sub>1</sub>, 2, D, A, M<sub>2</sub> om. 55 Mf<sub>1</sub>, M<sub>1</sub> om. 56 A, M<sub>1</sub>, Mr<sub>1</sub> om. 57 All except Mf<sub>1</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> om. 58 Mf<sub>1</sub> *yezvexūnam*. 59 U<sub>1</sub>, 2, M<sub>2</sub> add *mavan zakar i valā Yazdān šapīr havād*; K, L<sub>12</sub> om. 60 All except D, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 om. the paragraph; M<sub>1</sub> pref. *ae*. 61 So A, Mr<sub>1</sub>; rest *xvatā*. 62 D, M<sub>2</sub>, Mr<sub>2</sub> add *ān*. 63 A, Mr<sub>1</sub> *martūm*. 64 D, Mr<sub>2</sub> *rā*. 65 M<sub>2</sub> *hamā*. 66 Only in D, Mr<sub>2</sub>. 67 A, M<sub>1</sub>, 2, Mr<sub>1</sub> om. the gloss. 68 M<sub>2</sub> *hamāe*. 69 So D, Mr<sub>2</sub>; M<sub>1</sub> *u*. 70 M<sub>1</sub> om. 71 M<sub>2</sub> om. 72 So D, M<sub>2</sub>; rest om. *ān*. 73 Only in D, M<sub>2</sub>. 74 So D, A, Mr<sub>1</sub>. 75 D, M<sub>1</sub> *Mazdistān*; A, M<sub>2</sub>, Mr<sub>1</sub> *Mazdastān*. 76 A, Mr<sub>1</sub>, 2 *aīlum*; M<sub>1</sub> *aī*; all except M<sub>1</sub> add *lenā rā*. 77 A, Mr<sub>1</sub>, 2 om. *ih*. 78 M<sub>2</sub> *ā* in Av. character. 79 D *vīgāmānih*; A, Mr<sub>1</sub>, 2 *bēšakih*; M<sub>1</sub>, 2 *aviḡmānik*. 80 A, Mr<sub>1</sub>, 2 om. 81 A, M<sub>1</sub>, 2, Mr<sub>1</sub> om. the gloss. 82 Mr<sub>2</sub> *mavan*. 83 D *āfrinīnam*.

## I. 17

1 Mf<sub>2</sub>, U<sub>2</sub>, 4, F<sub>2</sub>, B, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 give this paragraph; rest om.; U<sub>2</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub> om. *val*. 2 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Xvarxšēt*. 3 All except Mf<sub>2</sub> om. 4 So U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub>; rest *arvandasp*. 5 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *pērōž yehvūndi gadā i šapīr Dēn i Mazdayasn*.

## I. 18

1 Mf<sub>1</sub>, U<sub>2</sub>, L<sub>12</sub>, Mr<sub>2</sub> om. the paragraph; Mf<sub>2</sub> adds *i*; M<sub>1</sub> *Ahurānt*. 2 Mf<sub>2</sub> om.; M<sub>1</sub> *Ahur*; M<sub>2</sub> *Hurīh*. 3 D, M<sub>1</sub> om. 4 U<sub>1</sub>, K, A, M<sub>1</sub>, 2 *sōr*. 5 Mf<sub>2</sub> *u*; U<sub>1</sub>, 4, D, K, F<sub>2</sub>, B, M<sub>1</sub>, 2 om. 6 Mf<sub>2</sub>, D, M<sub>1</sub> om. 7 Mf<sub>2</sub> *nēwam*. 8 Mf<sub>2</sub> om.; M<sub>1</sub>, 2

*sōr*. 9 Mf, D pref. *u*. 10 D, M<sub>1</sub> om. 11 Mf, *dāhmāmān*; all except U<sub>1</sub>, K, M<sub>2</sub> give *dāhmān*. 12 So U<sub>4</sub>, F<sub>2</sub>, B; D *nikirtak*; M<sub>1</sub> *nikirit*; rest *nikiriti*. 13 D adds in the margin: *lak rāe yezbexūnam*; K *sōr zōhr*; M<sub>1</sub>, *zōr*. 14 U<sub>1</sub>, K *hast*; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss. 15 D om. 16 So U<sub>1</sub>, K, M<sub>2</sub>; rest *dāhmān*. 17 Mf, K have two strokes in place of *ā*. 18 Mf, *yekavīmūd*; U<sub>1</sub>, K pref. *sak*; M<sub>1</sub> °lūd; M<sub>2</sub> pref. *sak* and has one stroke less.

## I. 19

1 All except D, A, Mr<sub>1</sub> om. the whole paragraph. 2 A, Mr<sub>1</sub> *māh*. 3 A, Mr<sub>1</sub> om. 4 A, Mr<sub>1</sub> give the gloss thus: *pētāiš gētīh dātār ae aēy yehvunitak*. 5 A, Mr<sub>1</sub> om. 6 A, Mr<sub>1</sub> om. 7 MSS. *arvandasp*; D adds *rā*. 8 A, Mr<sub>1</sub> om. 9 A, Mr<sub>1</sub> om. the gloss. 10 D adds *val*. 11 A, Mr<sub>1</sub> om. 12 A, Mr<sub>1</sub> om. 13 A, Mr<sub>1</sub> add *yaxsenunēt*. 14 D pref. *u*. 15 A, Mr<sub>1</sub> om. 16 D *Mazdistān*; A, Mr<sub>1</sub> *Mazdastān*. 17 D om. *ih*. 18 A, Mr<sub>1</sub> om. 19 D om. *ih*. 20 A, Mr<sub>1</sub> *vāfriganik*. 21 A, Mr<sub>1</sub> om. 22 A, Mr<sub>1</sub> om. 23 A, Mr<sub>1</sub> om. 24 D om. 25 D *Mazdistān*; A, Mr<sub>1</sub> *Mazdastān*. 26 A, Mr<sub>1</sub> om. 27 A, Mr<sub>1</sub> om. 28 D *Zartuhšt*; A, Mr<sub>1</sub> *Zartuhštīh*. 29 A, Mr<sub>1</sub> om; MSS. add *yedrūnam*. 30 D om. 31 D om. the sentence. 32 MSS. *arvandasp*. 33 D om. the sentence. 34 MSS. *arvandasp*.

2. MIHR<sup>1</sup> NYAISH

1 Mf<sub>1</sub>, *u*, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. the whole Nyaish.

## 2. O

1 M<sub>1</sub> om. the paragraph. 2 U<sub>1</sub>, A, Mr<sub>1</sub> *Xvatāe*. 3 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> °ih. 4 D °ik. 5 MSS. give *frāgōyōt*. 6 U<sub>3</sub> om. *r*. 7 Only in D. 8 U<sub>2</sub>, D, M<sub>2</sub>, *u*, Mr<sub>1</sub>, *u* add *yām*; U<sub>1</sub>, K, A add *denā*.

## 2. IO

1 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *mavan*; A adds *i*; M<sub>1</sub> om. the whole paragraph. 2 MSS. give *frāgōyōt*. 3 U<sub>1</sub>, *u* om. *v*. 4 K om. *ae Rāmišn Xvārūm*. 5 D, K *hanā*. 6 U<sub>1</sub>, *u*, Mr<sub>1</sub>, *u* add *i*. 7 U<sub>1</sub> *amat*; D pref. *ait*. 8 K has *bēn xvarišn anšūtān* for *anšūtān pavan xvarišn*. 9 U<sub>1</sub>, *u*, M<sub>2</sub>, *u* add *i*; U<sub>2</sub>, Mr<sub>2</sub> *xvarišn i*; A, Mr<sub>1</sub> *xvarišn*. 10 Only in K, M<sub>1</sub>; rest om. 11 D adds *sak Yasat rā xvašnūt vabidūnam*; K adds *sak Yasat rā šnāyēnūtārih kunam*.

## 2. II

1 U<sub>2</sub> *mavan*; K adds *Yasat*. 2 U<sub>1</sub> *pērmūn i*; U<sub>2</sub> *pērmūn*; U<sub>3</sub>, D, M<sub>2</sub> add *i*; K *pērimun i*; A *pērimūn*; Mr<sub>1</sub> *pēriman*. 3 K adds *Yasat rā*. 4 U<sub>1</sub>, *u*, D, K, A, M<sub>2</sub>, *u*, Mr<sub>1</sub>, *u* andarg. 5 A adds *rā*. 6 U<sub>1</sub> *asvar*; U<sub>2</sub>, *u*, M<sub>2</sub>, Mr<sub>2</sub> add *i*; *madam*; D, K add *i aēy madam*; A, Mr<sub>1</sub> add *i*; M<sub>1</sub> *apar*; M<sub>2</sub> *apar i*. 7 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, *u* pref. *madam*; D, K, M<sub>1</sub> *azir*; A pref. *madam i*. 8 U<sub>2</sub> om. 9 A adds *rā*. 10 U<sub>1</sub> om. 11 A adds *rā*. 12 D adds *i*; M<sub>1</sub> *āzar*.

## 2. 12

1 A *xvātāe*. 2 M<sub>1</sub> u. 3 K, A, Mr<sub>1</sub>, , om. 4 U<sub>1</sub> *hast*. 5 U<sub>1</sub>, M<sub>1</sub> om. 6 D adds *rā izam*. 7 U<sub>1</sub>, K om. *pavan zak i*; M<sub>1</sub> *madam*. 8 D, M<sub>1</sub>, , om. *zak i*. 9 U<sub>1</sub> om. *ān* and adds *u*; D *Barsm i urvar* for *urvarān Barsm*. 10 So M<sub>1</sub>; rest *Barsmēn*. 11 MSS. have *°vistīn*. 12 U<sub>1</sub>, , , M<sub>2</sub>, Mr<sub>1</sub>, , add *ān*; D adds *rā*.

## 2. 13

1 U<sub>2</sub>, K, M<sub>1</sub> om. 2 A adds *i*. 3 All except D om. 4 D *valā rā izam*; M<sub>1</sub> adds *izam*. 5 U<sub>2</sub>, M<sub>2</sub> om. *am*, M<sub>1</sub> om. the gloss. 6 F om. 7 Only in K. 8 K u. 9 K om. and has *Mitr rā mavan*; M<sub>1</sub>, Mr<sub>1</sub> om. 10 MSS. have *nigōhšīšnōmand*; K om. *nigō*. 11 K om. 12 A, M<sub>1</sub>, Mr<sub>1</sub> add *i*. 13 MSS. have *frāgōyōt*; K adds *rā*; A *frāgōt*. 14 U<sub>2</sub>, A, M<sub>1</sub>, , , *sōr*; K adds *i lenā nafšā*. 15 K pref. *zak*; M<sub>1</sub> pref. *u*. 16 K, A, M<sub>1</sub> add *rā*. 17 U<sub>1</sub>, D, K, A, M<sub>1</sub>, Mr<sub>1</sub> om. the gloss. 18 U<sub>1</sub>, K add *ih*. 19 U<sub>1</sub>, M<sub>1</sub> om.; K has *nēwak šān mānišn* for *mānišn i humānišn*. 20 U<sub>1</sub> *nēwak šān* for *humānišn*; M<sub>1</sub> om. *ih*. 21 U<sub>1</sub> om; M<sub>2</sub> one stroke less. 22 U<sub>1</sub> pref. *ān*. 23 U<sub>1</sub>, D, K add *rā*. 24 U<sub>1</sub> om. the gloss. 25 U<sub>2</sub>, D, M<sub>2</sub> add *ae rūmišn i nēwak šān ō Erān matān rā*; K, M<sub>1</sub> add *rā*.

## 2. 14

1 K, A, Mr<sub>1</sub>, *zak-ič*. 2 U<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om. 3 Mr<sub>1</sub> om. 4 K adds *u madad aēy bāhar i aydwārīh u madad*; Mr<sub>1</sub> om. 5 U<sub>2</sub> *ān-č*; K, A *zak-ič*; M<sub>1</sub> pref. *u*; Mr<sub>1</sub> *zak*. 6 U<sub>1</sub>, A, M<sub>1</sub> om. 7 K *bāhar i rāyōmandīh u frāxvih*. 8 K, A, Mr<sub>1</sub>, *zak-ič*; M<sub>1</sub> pref. *u*. 9 U<sub>1</sub>, A, M<sub>1</sub> om. 10 K has *bāhar i šān i rūmišn* for *pavan rūmišn*; M<sub>1</sub> om. 11 K, A, Mr<sub>1</sub>, *zak-ič*. 12 U<sub>1</sub>, A, M<sub>1</sub> om. 13 K gives *bāhar i āmursīšn āpāth* for *pavan āmursīšn*; A om. 14 K, A *zak-ič*; M<sub>1</sub> pref. *u*. 15 U<sub>1</sub>, A, M<sub>1</sub> om. 16 K gives *bāhar i bēšazēnitārīh tan* for *pavan bēšazēnitārīh*. 17 M<sub>1</sub> *bēšazīšn*. 18 K, A *zak-ič*; M<sub>1</sub> pref. *u*. 19 U<sub>1</sub>, A, M<sub>1</sub> om. 20 K *bāhar i*. 21 D, M<sub>1</sub> pref. *u*; K, A *zak-ič*. 22 U<sub>1</sub>, A, M<sub>1</sub> om. 23 K *bāhar i*. 24 D *nēwak andēših*; K adds *aēy nēwak andēših*; M<sub>1</sub> *nēwak* and leaves some blank space for the word. 25 K, A *zak-ič*; D, M<sub>1</sub> pref. *u*. 26 U<sub>1</sub>, A, M<sub>1</sub> om. 27 K *bāhar i*. 28 D, K, M<sub>1</sub>, , add *stāyih*. 29 Mr<sub>1</sub> om. *v*. 30 A om. *Yasišnōmand u nyāyīšnōmand*. 31 D om. *ih*; M<sub>1</sub> *hēn zak kadbāh*. 32 U<sub>1</sub> *°vistīn*. 33 K *mān axv*. 34 U<sub>1</sub>, A, Mr<sub>1</sub> *aitōmand*. 35 MSS. give *frāgōyōt*; K adds *ait*.

## 2. 15

1 U<sub>2</sub>, , D, K, M<sub>2</sub>, , add *i*. 2 K om. *ōmand* and pref. *u*; M<sub>2</sub> *°ōmdt*. 3 D, K, M<sub>1</sub> pref. *u*. 4 K pref. *zak* and adds *Yazat rā*; A adds *rā*. 5 K gives *u zōhr li nafšā madam zak Mitr yahamtānam* for *pavan zōhr*. 6 U<sub>2</sub>, A, M<sub>1</sub>, , Mr<sub>1</sub>, , *sōr*. 7 M<sub>2</sub>, Mr<sub>2</sub> add *i*. 8 K om. 9 U<sub>2</sub> om; K *bāhar i*. 10 K adds *dušmanān vānīār u bāhar i nyāyīšn*; A adds *i*. 11 K om. and has *Mitr Yazat*; M<sub>1</sub> om. and has *valā izam*. 12 U<sub>1</sub>, A, M<sub>1</sub>, *nigōhšīšnōmand*; U<sub>2</sub>, , D, M<sub>2</sub>, Mr<sub>1</sub>, , *nigōhšīšnōmand*; K, M<sub>2</sub>, *nigōhšīšnōmand*. 13 M<sub>1</sub>, *pavan Yazīšn* for *Yasišn pavan*. 14 Mr<sub>2</sub> om. 15 U<sub>2</sub>, A, Mr<sub>1</sub>, *Dēn i Dastabar* for *Dastabar Dēn*; M<sub>1</sub>, *Dēn Dastabar*. 16 Only in D. 17 K adds *aēy zak Mitr rā min hizvān Dēn Dastabar nigōhšīšn izam*. 18 All except U<sub>1</sub>, K, A om. the sentence. 19 MSS.



have *frāgōyōt*; K adds *rā*; A adds *īsam*. 20 K *min*. 21 K adds *i*; A *sōr*. 22 K pref. *u*. 23 MSS. have *frāgōyōt* except U<sub>1</sub> *frāgōt*; K, A add *rā*.

### 3. MAH<sup>1</sup> NYAISH

1 Mf<sub>2</sub> om. the whole Nyaish.

#### 3. O

1 All except D om. the paragraph; U<sub>1</sub> gives the following sentence, *Māh bōxtar barā yehamīnāt*.

#### 3. I

1 U<sub>1</sub>, 2, 3, D, A, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> *nasīm*; K. M<sub>2</sub> *nisadā*. 2 Mf<sub>1</sub>, U<sub>2</sub> add *i*; Mf<sub>2</sub>, M<sub>1</sub> *val*; K adds *val*. 3 Mf<sub>1</sub> om. and adds *se bār guftan u se bār namāz yedrūntan*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om.; L<sub>12</sub> *Xvatām*; A, M<sub>2</sub> *Xvatā*; Mr<sub>1</sub> *Xvaidē i*. 4 Mf<sub>2</sub> *nasīm*; D, L<sub>12</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> pref. *u*. 5 Mf<sub>1</sub>, U<sub>2</sub>, Mr<sub>1</sub> add *i*; Mf<sub>2</sub>, M<sub>1</sub> *val*; U<sub>4</sub>, F<sub>2</sub>, B *valā*. 6 Mf<sub>1</sub> °*spadān*. 7 Mf<sub>2</sub>, U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>1</sub> *nasīm*; U<sub>4</sub>, F<sub>2</sub>, B *nisakadā*; M<sub>2</sub> *namāz* in Av. characters. 8 Mf<sub>1</sub> adds *i*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> *val*. 9 Mf<sub>2</sub>, U<sub>3</sub>, 4, K, F<sub>2</sub>, B, M<sub>1</sub> om. 10 Mf<sub>2</sub> *gōspanand*. 11 Mf<sub>2</sub> *tōmak*. 12 Mf<sub>1</sub> gives the gloss in paragraph 3; U<sub>4</sub>, F<sub>2</sub>, B om. the gloss; M<sub>1</sub> *u*. 13 Mf<sub>2</sub> *gōspanand*. 14 Mf<sub>1</sub>, K, M<sub>1</sub> om. *ih*; Mf<sub>2</sub> om. *x*; D, A om. *k*. 15 Mf<sub>1</sub> *ae*; Mf<sub>2</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *hanā*. 16 Mf<sub>2</sub> °*aš*. 17 U<sub>1</sub> *Vahman*. 18 All om. except U<sub>2</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>. 19 All om. except U<sub>2</sub>, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>. 20 Mf<sub>2</sub> *Gōšrun*; L<sub>12</sub> *Gōšōrund*; MSS. have *Gōšōrun*. 21 Mf<sub>2</sub> *gōspanand*. 22 Mf<sub>2</sub> *tōmak*. 23 Mf<sub>1</sub> *havām*. 24 Mf<sub>2</sub>, M<sub>1</sub> om. 25 Mf<sub>1</sub>, 2, U<sub>1</sub>, D, M<sub>1</sub> om. 26 Mf<sub>1</sub>, 2, M<sub>1</sub> om. 27 Mf<sub>1</sub>, 2, U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>1</sub>, 2 om. 28 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 *avēnā*. 29 Mf<sub>1</sub>, 2, U<sub>1</sub>, 2, 3, D, K, L<sub>12</sub>, A, M<sub>1</sub>, 2, 3 om. 30 Mf<sub>2</sub> *mavan* for *u min*; M<sub>1</sub> om. *u min* . . . *agriftārīh*. 31 Mf<sub>2</sub> *tōxšēt*. 32 Mf<sub>2</sub>, U<sub>1</sub>, Mr<sub>1</sub> °*mūnnēt*; M<sub>2</sub> °*manēt*. 33 M<sub>1</sub> om. 34 Mf<sub>1</sub> om. *ih*; A, Mr<sub>1</sub> *vēnāih*. 35 Mf<sub>2</sub> om. 36 A °*tāih*. 37 A, M<sub>1</sub>, Mr<sub>1</sub> om. 38 Mf<sub>2</sub>, M<sub>1</sub> *pavan*; U<sub>1</sub>, 3, D om. 39 L<sub>12</sub> °*urund*; all MSS. with the exception of Mf<sub>2</sub> have *Gōšōrun*. 40 K one stroke less; M<sub>1</sub> °*münd*; M<sub>2</sub> °*mūnyēn*. 41 Mf<sub>1</sub> om. *ih*; M<sub>1</sub> *avēnāk*. 42 Mf<sub>1</sub> adds here *pavan hamāk gōspanand Māh pāyak yekavīmūnēt*; D om. *ih*; L<sub>12</sub> *agriftārīh*; M<sub>1</sub> *agriftār* and repeats *min Māh* . . . *agriftār*. 43 Mf<sub>1</sub>, 2, D, M<sub>1</sub> om. 44 Mf<sub>1</sub> om.; Mf<sub>2</sub>, M<sub>1</sub> *hamāk*. 45 M<sub>1</sub> *hanā*. 46 Mf<sub>2</sub> *denā*; U<sub>1</sub>, 2, 3, L<sub>12</sub>, M<sub>1</sub>, 2, 3, Mr<sub>2</sub> om.; A, Mr<sub>1</sub> *i*. 47 U<sub>1</sub>, L<sub>12</sub> om.; U<sub>2</sub>, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *rāyānišn*. 48 Mf<sub>2</sub> om.; M<sub>1</sub> *u*. 49 Mf<sub>2</sub> *gōspanand*. 50 Mf<sub>1</sub>, M<sub>1</sub> om. *ih*; A om. *k* and adds *ait*; Mr<sub>1</sub> adds *ait*. 51 A, M<sub>1</sub> om. 52 Mf<sub>1</sub> *gadm*. 53 Mf<sub>1</sub>, 2, U<sub>1</sub>, D, K, A, M<sub>1</sub>, Mr<sub>1</sub> om. 54 L<sub>12</sub> adds *rāyānišn pavan gōspanand*. 55 Mf<sub>2</sub>, M<sub>2</sub> om. 56 Mf<sub>1</sub>, 2, K, M<sub>1</sub> om. 57 Mf<sub>2</sub> °*panantān*. 58 Mf<sub>1</sub>, U<sub>1</sub>, 3, K, L<sub>12</sub> om.; Mf<sub>2</sub>, D, M<sub>1</sub> *pavan*. 59 Mf<sub>1</sub> repeats *aēy Vahuman u Māh u Gōšōrun kolā 3* . . . *avēnāk u agriftār*; M<sub>1</sub> °*münd*; Mr<sub>2</sub> one stroke less. 60 Mf<sub>2</sub> *nasīm nikīrišnīh*. 61 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>. B inverting the construction give *madam nikīrišnīh nisadā pavan madam vēnišnīh*; K *madam*. 62 U<sub>1</sub>, 3, A, Mr<sub>1</sub>, 2 om. 63 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *vēnikīrišnīh*. 64 Only in Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest om. 65 D, A, Mr<sub>1</sub> *mavan*. 66 U<sub>1</sub>, 3, 4, D, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub> °*ēm*. 67 L<sub>12</sub> *af*. 68 U<sub>4</sub>, F<sub>2</sub>, B °*īm*. 69 M<sub>2</sub> *ait*. 70 U<sub>4</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub> °*īm*. 71 Mf<sub>2</sub> *nasīm*; U<sub>4</sub>, F<sub>2</sub>, B *nisakdā*. 72 Mf<sub>2</sub> °*an*.

## 3. 2

1 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. the paragraph. 2 U<sub>1</sub>, <sub>2</sub>, D, K, M<sub>1</sub> om. 3 A, Mr<sub>1</sub> *tōxm*; M<sub>1</sub> *tōxmīh*. 4 Mf<sub>1</sub> *torāk*; A om. *ā*, M<sub>1</sub> pref. *u*. 5 Only in U<sub>2</sub>, K, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub>. 6 D, A, Mr<sub>1</sub> om. *k*. 7 Only in Mf<sub>1</sub>, U<sub>1</sub>, D. 8 M<sub>1</sub> *hamāk sariak gōspandān* for *gōspand . . . sariak*. 9 Only in U<sub>2</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub>. 10 U<sub>2</sub>, D, M<sub>1</sub>, <sub>2</sub> add *rā*.

## 3. 4

1 U<sub>1</sub>, M<sub>1</sub> *mavan*. 2 Mf<sub>1</sub>, U<sub>1</sub>, D, M<sub>1</sub> pref. *u*. 3 U<sub>1</sub>, M<sub>1</sub> *mavan*. 4 M<sub>1</sub> adds *yūm*. 5 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om.; A *mavan*. 6 M<sub>1</sub> pref. *u* and adds *yūm*. 7 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>4</sub>, K, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>2</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>2</sub> *mavan*. 8 M<sub>1</sub> °*šēt*. 9 Mf<sub>2</sub> repeats. 10 U<sub>2</sub> pref. *a*. 11 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, D, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 12 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, Mr<sub>2</sub> °*rūnyēn*; A, Mr<sub>1</sub> °*rūd*; M<sub>2</sub> °*rūn*. 13 Mf<sub>2</sub>, U<sub>1</sub>, F<sub>2</sub>, B *val* for *u min*; D om. 14 Mf<sub>2</sub> adds *kār karpak mekad-rūnēt*. 15 U<sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 16 K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> add *ā*. 17 All except Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B om. from here to *pātdahišn*. 18 M<sub>1</sub>, D °; Mf<sub>2</sub> om. 19 Mf<sub>1</sub>, <sub>2</sub>, D om. 20 Mf<sub>1</sub> om. 21 D pref. *barā*. 22 Mf<sub>2</sub> adds *i*; M<sub>1</sub> gives the rest thus: *min mēnūkān mizd gētkān yansegūd valā mizd pātdahišn*. 23 D om. 24 So in Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub>; rest om. 25 Mf<sub>2</sub> °*ih*; M<sub>1</sub> gives for *nēwakīh . . . min i vad* as follows, *nēwakīh valā barā gētkān yehabūnēt*. 26 Mf<sub>2</sub> om. 27 *yūm . . . u min*; M<sub>1</sub> pref. *aēy*. 27 Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 28 Only in Mf<sub>1</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>. 29 A, Mr<sub>1</sub> *frārōnīh*; M<sub>1</sub> *frārvīh*. 30 So U<sub>4</sub>, F<sub>2</sub>, B; rest °*yēn*. 31 U<sub>2</sub>, <sub>4</sub>, F<sub>2</sub>, B, Mr<sub>1</sub>, <sub>2</sub> om.; M<sub>1</sub> *Māh*. 32 M<sub>1</sub> adds *yūm*. 33 D om. *n*; M<sub>1</sub> om. *ih*. 33a So U<sub>2</sub>, <sub>3</sub>, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub>; rest om. 34 U<sub>4</sub> om. *t*. 35 Thus Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B; M<sub>1</sub> °*ūd*; rest °*yēn*. 36 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om.; M<sub>1</sub> gives the rest thus: *čigōn mavan i yūm Māh nōk barā awzūn yehvūd*. 37 Mf<sub>2</sub>, M<sub>1</sub> add *i*; D adds *ā*. 38 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 39 A *mavan*. 40 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add *yehvūnēt*. 41 Mf<sub>2</sub> om. 42 So Mf<sub>1</sub>, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>; rest om. 43 U<sub>1</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, A, M<sub>1</sub> om, *ih*. 44 All except Mf<sub>2</sub>, K, M<sub>1</sub> om. 45 So U<sub>4</sub>, F<sub>2</sub>, B; Mf<sub>2</sub> °*rūd*; rest °*rūnyēn*. 46 So Mf<sub>1</sub>, D, M<sub>1</sub>; rest om. 47 Mf<sub>2</sub> extra *ā*. 48 Mf<sub>1</sub> om; U<sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> add *pavan*; A, Mr<sub>1</sub> *pavan*. 49 Mf<sub>1</sub> om. *pāt*. 50 U<sub>1</sub>, <sub>2</sub> om. 51 A adds *i*. 52 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *vaxšīšn*. 53 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *yekavīmūnišnīh*. 54 Mf<sub>2</sub> *val i*; U<sub>4</sub>, F<sub>2</sub>, B *valā*. 55 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *yekavīmūnišnīh*. 56 K *min*; A om. 57 U<sub>1</sub>, A, Mr<sub>1</sub> °*rih*; U<sub>2</sub>, L<sub>12</sub> °*rī*; K om. *x*. 58 U<sub>1</sub> *havā*. 59 M<sub>1</sub> om. the gloss. 60 K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> om. *ih*. 61 Mf<sub>1</sub> *apātaxšā*; Mf<sub>2</sub> *apātārik*; U<sub>2</sub>, <sub>3</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *apātšā*. 62 A *mavan*. 63 U<sub>2</sub> °*sēt*; A °*šīšn*. 64 Mf<sub>2</sub> *yekavīmūnišn*; U<sub>4</sub>, F<sub>2</sub>, B *yekavīmūnišnīh*. 65 So in Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>. 66 Mf<sub>1</sub> *vaxšān*; Mf<sub>2</sub>, M<sub>1</sub> °*ih*; U<sub>1</sub> pref. *aēy pavan*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *šēdaān*; K, L<sub>12</sub>, A, Mr<sub>1</sub> *šēdaān*. 67 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *yekavīmūnišnīh*. 68 U<sub>1</sub>, A, Mr<sub>1</sub> °*rih*; K om. *x*. 69 K *hand*. 70 U<sub>1</sub> om. *ih*. 71 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> °*girtar*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B °*gir*; A °*aktar*. 72 K, Mr<sub>2</sub> °*rēng*. 73 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, A om. 74 F<sub>2</sub>, B, A, M<sub>2</sub>, Mr<sub>1</sub> om. 75 U<sub>1</sub> *Satvakēs*; U<sub>2</sub>, Mr<sub>2</sub> *Satēš*; D *Satvakēs*; L<sub>12</sub>, M<sub>2</sub> *Satēs*; A, Mr<sub>1</sub> *Satvakas*. 76 K, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> om. 77 So Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest give the word after *Haftōrang*. 78 U<sub>1</sub>, <sub>2</sub>, L<sub>12</sub>, M<sub>1</sub> om. 79 All om.; except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B. 80 M<sub>1</sub> prefixes *mavan Māh* and has *š* for *s*. 81 So in Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest om. 82 All except Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B add *zak šapīr sūth*. 83 M<sub>2</sub> om. *aš*. 84 K, L<sub>12</sub> om. *vičīr pavan Dāmdāt*; A *vičīr i*; M<sub>2</sub> adds *ih*. 85 Mf<sub>1</sub> om. *pavan Dāmdāt*. 86 U<sub>1</sub>, M<sub>2</sub> add

*pētāḥ*; U<sub>2</sub>, A, Mr<sub>1</sub> add *nusk framāyet*; U<sub>4</sub>, F<sub>2</sub>, B give *yehabūnt* for *dāt*; M<sub>1</sub> pref. *nusk*; Mr<sub>2</sub> adds *nōsk framāyet* in Av. characters.

## 3. 5

1 Mf<sub>1</sub>, <sub>2</sub>, U<sub>3</sub>, <sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>, <sub>2</sub> om. 2 Mf<sub>2</sub> °*panand*. 3 Mf<sub>2</sub> adds *i*. 4 U<sub>1</sub>, <sub>4</sub>, D, F<sub>2</sub>, B, A, M<sub>1</sub>, Mr<sub>1</sub> om. 5 Mf<sub>1</sub> *yezbeṣūnam*; U<sub>4</sub>, F<sub>2</sub>, B *izam*. 6 Mf<sub>2</sub>, U<sub>3</sub>, K, M<sub>2</sub> add *i*. 7 Mf<sub>1</sub>, D *apar*. 8 U<sub>1</sub>, <sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *rasišnih*; U<sub>3</sub> *rasišnih*, but gives *apar vēnišnih* on the margin; K *rasišn*. 9 Mf<sub>2</sub>, K, M<sub>2</sub> add *i*; M<sub>1</sub> pref. *u*. 10 Mf<sub>1</sub>, U<sub>2</sub>, D, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *apar*. 11 U<sub>4</sub>, F<sub>2</sub>, B *mekadrūnišnih*. 12 Mf<sub>1</sub> om. *ih*. 13 Only in D, K, M<sub>2</sub>. 14 Mf<sub>1</sub> pref. *i*; A *i*. 15 U<sub>4</sub>, M<sub>1</sub> *madam*. 16 Mf<sub>1</sub> om. *ih*. 17 Only in D, K, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub>. 18 L<sub>12</sub> om.; A adds *i*. 19 Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, <sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>1</sub> *madam*. 20 Mf<sub>1</sub> *patīrišnih*; Mf<sub>2</sub> *patīrišn*. 21 U<sub>1</sub>, <sub>2</sub>, M<sub>1</sub> °*mūnēt*; K °*mūnyēn*. 22 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. *ān*. 23 Mf<sub>1</sub>, U<sub>2</sub>, <sub>4</sub>, K, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> pref. *u*; D adds *i*. 24 U<sub>1</sub>, A °*nūnēt*. 25 U<sub>1</sub>, <sub>2</sub>, A, M<sub>1</sub> °*nēt*; U<sub>3</sub> pref. *u*; Mr<sub>2</sub> om. *v*. 26 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. *ān*. 27 A °*nēt*. 28 Mf<sub>2</sub> adds *i*. 29 Mf<sub>1</sub> adds *i*. 30 M<sub>2</sub> adds *i*. 31 U<sub>4</sub>, F<sub>2</sub>, B *vadnā*. 32 U<sub>1</sub>, D *mavan*; A, Mr<sub>1</sub> om.; M<sub>1</sub> adds *Māh*.

## 3. 6

1 U<sub>1</sub>, M<sub>1</sub>, Mr<sub>1</sub> *mavan*; A om. 2 U<sub>1</sub>, <sub>2</sub>, L<sub>12</sub> add *i*. 3 D adds *gōn*; M<sub>1</sub> adds *gōnak*. 4 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om.; U<sub>2</sub> *amat*. 5 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 6 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub> om. 7 U<sub>2</sub> °*ēt*; U<sub>1</sub>, <sub>3</sub>, D, L<sub>12</sub> °*ānd*; A, Mr<sub>1</sub>, <sub>2</sub> °*nīnā*; M<sub>2</sub> °*td*. 8 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 9 U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> om. 10 U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 11 Mf<sub>1</sub>, <sub>2</sub> *taš*; U<sub>1</sub>, M<sub>1</sub> *Višaptas*; U<sub>4</sub>, F<sub>2</sub>, B °*tēš*; D adds *č*; A *Višaptas* and adds *Māh*; Mr<sub>1</sub> *Višaptas* and adds *Māh*. 12 U<sub>1</sub>, <sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub> om. 13 Mf<sub>1</sub>, U<sub>3</sub>, D, K add *i*. 14 Mf<sub>1</sub> *yezbeṣūnam*; U<sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub>, Mr<sub>2</sub> *izam*. 15 U<sub>1</sub>, A *panč*; M<sub>1</sub> pref. *aēγ*. 16 So in U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub>; rest om. 17 U<sub>2</sub>, <sub>4</sub>, K, F<sub>2</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> add *i*. 18 Mf<sub>2</sub> om.; U<sub>2</sub>, A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> pref. *u*. 19 U<sub>3</sub>, K, L<sub>12</sub>, M<sub>2</sub> add *i*. 20 Mf<sub>1</sub> om. *ih*. 21 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *yezbeṣūnam*; M<sub>2</sub>, Mr<sub>2</sub> *izam*. 22 U<sub>1</sub>, K *panč*; M<sub>1</sub> pref. *aēγ*. 23 Mf<sub>1</sub>, <sub>2</sub>, D, M<sub>1</sub> om. 24 Mf<sub>1</sub> adds *i*; K *ditikar*. 25 Mf<sub>2</sub> om.; U<sub>2</sub>, A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *vēh*; U<sub>3</sub>, K, L<sub>12</sub>, M<sub>2</sub> *i vēh*. 26 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *Višaptaš*; U<sub>2</sub> *Višaptaš*; D pref. *u*; A pref. *u* and *Višaptas*; M<sub>1</sub> *u Višaptaš*. 27 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *Māh*. 28 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B add *i*. 29 Mf<sub>1</sub> *yezbeṣūnam*; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *aizam*; M<sub>2</sub>, Mr<sub>2</sub> *izam*. 30 U<sub>1</sub>, <sub>2</sub>, K *panč*; U<sub>4</sub>, F<sub>2</sub>, B pref. *u*; M<sub>1</sub> om. *k* and pref. *aēγ*. 31 Mf<sub>1</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, M<sub>1</sub> om. 32 Mf<sub>1</sub>, <sub>2</sub>, U<sub>3</sub>, <sub>3</sub>, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> add *i*; K *sittkar i*. 33 D *vēh*.

## 3. 7

1 U<sub>3</sub>, L<sub>12</sub>, M<sub>2</sub> add *i*. 2 So in Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, A, Mr<sub>1</sub>. 3 A om. *d*. 4 A adds *rā aēγ*; Mr<sub>1</sub> adds *rā*. 5 M<sub>1</sub> *aēγ būhar i u*. 6 All except M<sub>2</sub> om.; D, M<sub>1</sub> *u*. 7 Only in M<sub>2</sub>, Mr<sub>2</sub>. 8 Mf<sub>2</sub> om. 9 So Mf<sub>1</sub>, U<sub>2</sub>, <sub>3</sub>, <sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub>; rest *mavan*. 10 All except Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub> om. 11 Mf<sub>1</sub>, <sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>12</sub> om. 12 U<sub>2</sub> °*tunēt*. 13 Mf<sub>2</sub>, U<sub>1</sub>, D om. 14 Only in Mf<sub>1</sub>; M<sub>1</sub> *u*. 15 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> om. *d*; A, Mr<sub>1</sub> *tapišmand*. 16 So M<sub>1</sub>; Mf<sub>1</sub>, <sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> *i*; rest om. 17 Mf<sub>1</sub> °*ak*; all except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *garm*. 18 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *varčānand*. 19 Only in K, M<sub>1</sub>. 20 M<sub>1</sub> *dānā*. 21 Mf<sub>2</sub>, D, L<sub>12</sub>,

M<sub>1</sub>, Mr<sub>1</sub> om. 22 Mf<sub>1</sub>, U<sub>1</sub>, 2, 3, D, A, L<sub>12</sub>, M<sub>3</sub>, Mr<sub>1</sub> *xšatašōmand*; Mf<sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B, M<sub>1</sub>, 2 om. *ā*. 23 Mf<sub>2</sub>, U<sub>1</sub> add *yokštōmand*. 24 Mf<sub>1</sub> om. the gloss. 25 U<sub>1</sub>, 2, 3, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *ān*; L<sub>12</sub> *ānān*. 26 Mf<sub>2</sub> om. *ān*. 27 So Mf<sub>1</sub>, U<sub>4</sub>, F<sub>2</sub>, B; rest om. 28 A, Mr<sub>1</sub>, 2 om. *d*. 29 U<sub>1</sub>, 3, D, L<sub>12</sub>, M<sub>1</sub> pref. *aēy*; K pref. *i*. 30 Only in A, M<sub>1</sub>, Mr<sub>1</sub>; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B have *u*. 31 Mf<sub>1</sub>, 2 *dātistān*; D *dēnāk*. 32 U<sub>4</sub>, F<sub>2</sub>, B om. 33 M<sub>1</sub> om. 34 Mf<sub>1</sub>, 2, U<sub>4</sub>, D, F<sub>2</sub>, B pref. *u*; U<sub>1</sub>, M<sub>2</sub> pref. *ḡēn*; U<sub>3</sub>, K, L<sub>12</sub>, M<sub>3</sub>, Mr<sub>1</sub>, 2 pref. *i*; M<sub>1</sub> *urvarān*. 35 Mf<sub>1</sub> *det* and in red ink *det y'ani yehabūnēt*; U<sub>2</sub>, 3, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 *det*. 36 Mf<sub>1</sub> om.; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B *zarēnōmand*; M<sub>3</sub> om. *d*. 37 Mf<sub>1</sub> om.; Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. the first gloss. 38 So U<sub>1</sub>, 3, D, K, L<sub>12</sub>, M<sub>1</sub>; rest *tar*. 39 Mf<sub>1</sub>, U<sub>3</sub>, L<sub>12</sub> *°dūdāh*; U<sub>1</sub> *°dūnyēn*. 40 M<sub>1</sub> *urvar*. 41 Mf<sub>1</sub>, U<sub>1</sub>, 3, L<sub>12</sub> om. the gloss; D pref. in Pers. *az digar ketāb* and adds in Phl. characters *zarēnōmand*, M<sub>1</sub> *u*. 42 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. 43 K adds *u vabidūnēt*; M<sub>1</sub> *°sund*. 45 Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B *šapīr*. 46 Mf<sub>2</sub> pref. *i*; U<sub>2</sub>, 3, D, K, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *i*. 47 Only in Mf<sub>2</sub>. 48 U<sub>1</sub>, 2, 3, L<sub>12</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 om.; M<sub>1</sub> *u*. 49 Mf<sub>2</sub> adds *ih*. 50 So in Mf<sub>1</sub>, 2, U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub>; rest om. *k*. 51 All except Mf<sub>2</sub>, U<sub>2</sub>, 4, D, F<sub>2</sub>, B om. 52 U<sub>4</sub>, F<sub>2</sub>, B om. 53 Mf<sub>1</sub>, U<sub>1</sub>, 3, K, L<sub>12</sub>, M<sub>3</sub> *det*.

## 3. 8

1 U<sub>2</sub> *ān*. 2 Mf<sub>1</sub>, U<sub>2</sub>, 4, D, F<sub>2</sub>, B, M<sub>1</sub>, 1, Mr<sub>2</sub> om. 3 A adds *i*. 4 So Mf<sub>1</sub>, 2, U<sub>1</sub>, 4, D, F<sub>2</sub>, B, M<sub>1</sub>; rest om. 5 So Mf<sub>1</sub>, U<sub>3</sub>, D, K, L<sub>12</sub>, M<sub>3</sub>, Mr<sub>2</sub>. 6 Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B om. 7 M<sub>1</sub> *mavan-am*. 8 Ali except Mf<sub>1</sub>, U<sub>2</sub>, D, K, M<sub>3</sub>, M<sub>1</sub>, 2 om. 9 Mf<sub>2</sub>, U<sub>4</sub>, D, F<sub>2</sub>, B add *Yasat*. 10 Only in U<sub>4</sub>, D, F<sub>2</sub>, B, M<sub>1</sub>. 11 Mf<sub>2</sub>, U<sub>4</sub>, K, F<sub>2</sub>, B *izam*; M<sub>2</sub> om. *am*. 12 So Mf<sub>1</sub>, U<sub>1</sub>, 3, 4, K, F<sub>2</sub>, B, L<sub>12</sub>, M<sub>3</sub>; rest om. 13 Mf<sub>1</sub> *k* for *x*; U<sub>4</sub>, F<sub>2</sub>, B add *i*; M<sub>1</sub> *Yasišn nigōšišnōmand* for *nigōšišnōmand Yasišn*. 14 Mf<sub>1</sub> adds *i*; U<sub>1</sub>, 3, L<sub>12</sub> *izam*; D pref. *pavan*; K, M<sub>3</sub> *izd*. 15 U<sub>1</sub>, 3, D, L<sub>12</sub> om. 16 Only in A, M<sub>1</sub>, Mr<sub>1</sub>. 17 U<sub>1</sub>, A, Mr<sub>1</sub> pref. *i*. 18 All except Mf<sub>2</sub>, K, A, M<sub>2</sub>, 3, Mr<sub>1</sub> om. 19 U<sub>2</sub>, A, M<sub>1</sub>, 2, Mr<sub>2</sub> *zōr*. 20 All except Mf<sub>1</sub>, U<sub>1</sub>, D pref. *u*; U<sub>4</sub>, F<sub>2</sub>, B pref. *i*. 21 Only in Mf<sub>2</sub>, A, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>1</sub>. 22 L<sub>12</sub> om. 23 Only in U<sub>4</sub>, F<sub>2</sub>, B. 24 So Mf<sub>1</sub>, U<sub>3</sub>, 4, K, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub>. 25 F<sub>2</sub>, B, L<sub>12</sub>, M<sub>2</sub>, 3, Mr<sub>2</sub> add *i*. 26 Mf<sub>2</sub>, U<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *izam*.

## 3. 9

1 All except Mf<sub>2</sub>, U<sub>4</sub>, F<sub>2</sub>, B, A om. the paragraph. 2 Only in A. 3 A om. *rd*. 4 A om. 5 Mf<sub>2</sub>, A om. 6 A om. *k*.

## 3. 10

1 Mf<sub>1</sub>, L<sub>12</sub> om. the remaining part of the Nyaish. 2 K om. *ēt*. 3 K pref. *ae Māh*. 4 M<sub>3</sub>, Mr<sub>2</sub> has an extra *i*. 5 U<sub>1</sub> *det*; K om. *ēt*. 6 D *i*; K om. 7 Mf<sub>1</sub> *tan*. 8 M<sub>1</sub> *lāmāk*. 9 M<sub>1</sub> pref. *pavan*. 10 M<sub>1</sub>, Mr<sub>2</sub> om. 11 Mf<sub>2</sub> *bāt*; K adds *aēy af-amān yehabūn bisryā u lāmā xwrišnih aēy af-amān xwrišnih lāmā levatā bisryā yehvūnāt min xwēškārih li pētāk kartak yahvūnāt*. 12 K om. *ēt*. 13 U<sub>1</sub>, K om. 14 U<sub>1</sub>, D, A om.; K om. and gives *ae Māh*. 15 Mf<sub>2</sub> om. *ih*; K adds *aēy lenā min frazandān frazandān yehvūnd*. 16 K has *u sak frazandān čigōnān yehabūn amat foṭ frazand i*. 17 U<sub>3</sub>, D, A, Mr<sub>1</sub> om.; M<sub>1</sub> *u*. 18 Mf<sub>2</sub> *kartan*; all except U<sub>4</sub>, F<sub>2</sub>, B have *stāyit*; K adds *u kabed stāyīš vabidānik*. 19 Mf<sub>2</sub>,

om. *hanjamanik* . . . *xavtūnēt kartan*; U<sub>2</sub> here repeats *aēy ēšān nēwak xavtūnēt stāyēt hanjamanik*; D pref. *u*; M<sub>1</sub> om. 20 M<sub>1</sub> om. 21 D, K add *ih*; A, M<sub>2</sub>, Mr<sub>1</sub> add *i*. 22 M<sub>1</sub> °*tūnd*. 23 A, Mr<sub>1</sub> *vabidūntan*. 24 K adds *i*. 25 U<sub>4</sub>, F<sub>2</sub>, B add *i*; K *dūšmandān*. 26 K *n m i n i šār*; A pref. *u*; M<sub>1</sub> om.; Mr<sub>1</sub> adds *i* and pref. *u*. 27 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *aēs*; D adds *i mavan*; K *ahrākīh* for *aēs valā*; A, Mr<sub>1</sub> add *i*; M<sub>1</sub> om. 28 D adds *i ahrav yehvūnēt*; M<sub>1</sub> om. 29 Mf<sub>2</sub>, U<sub>1</sub>, 2, 3, D, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 add *ih*; M<sub>1</sub> adds *ih i*. 30 U<sub>1</sub> *dūšmān*; D pref. *ō*. 31 M<sub>1</sub> gives only *aš staūb kartan aēy anāērān rā* for *amat pavan* . . . *yemalēlūnēt*. 32 U<sub>1</sub>, A *mavan*. 33 A °*ēt*. 34 Mf<sub>2</sub> om. *b*. 35 D °*ēt*; A, Mr<sub>1</sub> om. 36 U<sub>1</sub>, 3 writes *pavan hakanīn* twice; K has *pavan 1 hakanīn pavan hakanīn*. 37 A, Mr<sub>1</sub> add *ih*. 38 Mf<sub>2</sub>, U<sub>2</sub>, 4, D, K, F<sub>2</sub>, B, M<sub>2</sub> *anāēr*; Mr<sub>2</sub> reads *andar*; A, Mr<sub>1</sub> *barā andar*. 39 U<sub>1</sub> *hast*; U<sub>4</sub>, F<sub>2</sub>, B om. 40 Mf<sub>2</sub>, U<sub>1</sub>, M<sub>1</sub> *čand*; M<sub>2</sub> pref. *čand*. 41 Mf<sub>2</sub>, U<sub>1</sub>, 4, D, F<sub>2</sub>, B, M<sub>1</sub> pref. *ait*; K *ait*. 42 A *mavan*. 43 Mf<sub>2</sub>, U<sub>1</sub>, 2, M<sub>1</sub> om. 44 U<sub>2</sub>, Mr<sub>1</sub> *valāšān*; Mr<sub>2</sub> om. *ā*. 45 U<sub>1</sub> *aēy*. 46 M<sub>1</sub> om. 47 A adds *i*. 48 K adds *aēy min sak ēšān nēwakān valā frazandān rā rāmišnih yehamtūnāt*.

## 3. II

1 All except U<sub>4</sub>, K, F<sub>2</sub>, B, A, Mr<sub>1</sub>, 2 pref. *u*. 2 U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> om. *ih*. 3 U<sub>4</sub>, F<sub>2</sub>, B pref. *u*; M<sub>1</sub> om. *ih*. 4 So U<sub>2</sub>; rest om. 5 Except U<sub>4</sub>, F<sub>2</sub>, B, M<sub>1</sub> others have °*ēt*; M<sub>2</sub> *yehamtūnēt*. 6 U<sub>1</sub>, K, M<sub>1</sub> om. *č*. 7 U<sub>4</sub>, F<sub>2</sub>, B °*tākīh*; K *Yazat lenā pētāk*. 8 K °*āt* and adds *lakūm pētāktar yehvūnēt*; M<sub>1</sub> °*āt*. 9 U<sub>4</sub>, F<sub>2</sub>, B insert *pavan pētākīh* . . . *sūtimand* after *ētōn vabidūnyēn*; Mf<sub>2</sub> does the same but has *ēvak* for *pavan*; A om. 10 Mr<sub>1</sub> om. *k* and adds *i*. 11 A, M<sub>1</sub>, Mr<sub>1</sub>, 2 om. 12 D *kāmak*. 13 U<sub>1</sub> adds *sūtimandīh havāēt min karitūnišn lenā pētāk yehvūnāt min zak ān*; K has the same but adds *aēy lakūm* before *sūtimandīh*; A, Mr<sub>1</sub> om. *i*; M<sub>1</sub> om. 14 A, Mr<sub>1</sub> *mavan*. 15 So U<sub>4</sub>, F<sub>2</sub>, B; rest °*dūnd*. 16 U<sub>1</sub>, K add *aēy ētōn vabidūnēt mavan lenā pētāk yehvūnd*. 17 U<sub>1</sub> *lak*; A adds *rā*. 18 Mf<sub>2</sub>, U<sub>1</sub>, 3, K, M<sub>2</sub>, 3 add *i*. 19 U<sub>1</sub>, K *mēšak gadā lakūm lenā yehabūnāt* for *mayd yehabūnēt*; D *mas*; M<sub>1</sub> *mēšak mas*; M<sub>2</sub> *mēšak* and adds in the margin *gadā mēšak u gadā lakūm lenā*. 20 Mf<sub>2</sub>, U<sub>1</sub>, 4, F<sub>2</sub>, B om. *ān gadā* . . . *Dāitīk*; U<sub>1</sub> *u zak rāe i*; D, M<sub>1</sub> *zak*; K *u zak rāe u*. 21 U<sub>1</sub> *mas* and om. *aēy* . . . *Dāitīk*; U<sub>3</sub>, D pref. *mas*; K *mas*; A om. 22 K, M<sub>1</sub> om. 23 All except D have *Dāitīh*; K adds *rā*.

4. ABAN<sup>1</sup> NYAISH

1Mf<sub>1</sub>, 2, 3, U<sub>4</sub>, F<sub>2</sub>, B, L<sub>22</sub> om. the whole Nyaish.

## 4. O

1 U<sub>2</sub>, A, M<sub>2</sub>, 3, Mr<sub>1</sub>, 2 give the paragraph as follows: *Apān Ardvīsūr Bānūk barā yehamtūnāt*; D, K om. *pavan* . . . *Yazdān*. 2 U<sub>2</sub> om. 3 U<sub>2</sub> om. 4 D om. 5 K om.

## 4. I

1 U<sub>2</sub>, D, K, M<sub>1</sub>, Mr<sub>1</sub> om. 2 A *ōhr*. 3 U<sub>1</sub> *Arkdvisūr*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Ardvyūsūr*; U<sub>3</sub> *Ardvisūr*; K *Ardvyūsūr*; A, Mr<sub>1</sub> *Ardvyūsūr*. 4 U<sub>2</sub> om. 5 U<sub>1</sub>, 2, D om.

6 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 *ahravān*; M<sub>1</sub> *rā*. 7 U<sub>3</sub>, 2, D om. 8 U<sub>1</sub> *hamān*; M<sub>2</sub>, Mr<sub>1</sub> *karīvisp*. 9 U<sub>2</sub>, D om. 10 U<sub>1</sub> om.; M<sub>1</sub> *rā*. 11 D, K om. 12 U<sub>1</sub> *hamān*; K adds *i*. 13 D adds *i*. 14 D adds *ēvakartukih*; M<sub>1</sub> adds *rā*.

## 4. 2

1 U<sub>1</sub> pref. *ēton* and om. *š*; A om. *š*. 2 U<sub>1</sub> adds *aēy*; D adds *valā i li mavan*; A, M<sub>1</sub>, Mr<sub>1</sub> add *val*. 3 U<sub>1</sub>, 2, M<sub>2</sub>, 2, Mr<sub>2</sub> *Spitmān*. 4 MSS. have *Zaratušt*; D adds *havām*; U<sub>2</sub>, M<sub>1</sub> add *rā*. 5 U<sub>1</sub> om. *yezberūnih . . . Zaratušt*. 6 U<sub>2</sub> pref. *i*; D pref. *zak*. 7 U<sub>1</sub> *zak Ardvissūr*; D om. 8 D om. 9 D om. 10 M<sub>2</sub>, 2 *Spitmān*. 11 MSS. *Zaratušt*; M<sub>2</sub>, Mr<sub>2</sub> *Zaratušt*. 12 U<sub>1</sub> *yezberūnam*; D, K, M<sub>1</sub> om. 13 D, M<sub>1</sub> om. 14 D *amat*; K om.; M<sub>1</sub> *mavan*. 15 So D, M<sub>1</sub>; U<sub>2</sub> *Ardvissūr*; D adds *i*; K *Ardvūissūr*; rest *Arkdvissūr*. 16 U<sub>2</sub>, A, M<sub>1</sub> *havād*; U<sub>3</sub> *rā*. 17 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. *š*; U<sub>3</sub> pref. *af-aš* and om. *š*; D pref. *ae*; K *aēy mayā zak anast havāt u šēm i valā Ardvūissūr bārāk havāt* for *anastihš . . . pavan anastih*. 18 U<sub>3</sub> *denā*; M<sub>1</sub> om. 19 A Mr<sub>1</sub> om. 20 M<sub>1</sub> *ē* - *š*. 21 U<sub>2</sub> *ān*; K *u valā*; M<sub>1</sub> pref. *hanā*. 22 U<sub>1</sub>, M<sub>1</sub> add *pavan*; K adds *dakyu*; U<sub>3</sub> adds *aēy mām i*. 23 U<sub>1</sub> *°pāy*; U<sub>3</sub> adds *i*; Mr<sub>1</sub> *°pāak*. 24 M<sub>1</sub> *°mūd*. 25 U<sub>1</sub> adds *ae*. 26 D, K, M<sub>1</sub> add *pavan*. 27 U<sub>1</sub>, 2, 2, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 pref. *i*. 28 M<sub>2</sub> one stroke less. 29 Only in U<sub>1</sub>; K, M<sub>1</sub> *u*. 30 D adds *kolā* above the line. 31 U<sub>2</sub>, 2, M<sub>2</sub>, 2, Mr<sub>2</sub> add *i*. 32 D, M<sub>1</sub> om.; K *rā*. 33 K *bēšaz yaxsenunēt*. 34 Only in M<sub>1</sub>. 35 U<sub>3</sub>, D *Šedāa*. 36 U<sub>3</sub>, M<sub>1</sub> *Šedāa*; M<sub>2</sub> *Šed*. 37 U<sub>2</sub> *Dātāstān*. 38 U<sub>1</sub> *Dēnāk*; all except U<sub>1</sub>, D, M<sub>1</sub> add *i*. 39 Only in U<sub>1</sub>, D; K *īgōn*. 40 So in M<sub>2</sub>, 2, Mr<sub>1</sub>, 2; rest om. 41 D adds *bēn*; M<sub>1</sub> pref. *bēn*. 42 D, M<sub>1</sub> *axv*. 43 All except D, M<sub>1</sub> om. 44 U<sub>1</sub>, 2 *attōmand*; U<sub>2</sub> *°amand*; K adds *aēy bēn denā gētih pātaxšā Yazīšn kartan*. 45 M<sub>1</sub> om. the gloss. 46 D, K, A om. 47 All except U<sub>2</sub>, D om.; K, M<sub>1</sub> *u*. 48 K adds *havād*. 49 M<sub>1</sub> *bēn*. 50 D, M<sub>1</sub> *axv*. 51 All except U<sub>1</sub>, D, M<sub>1</sub> om. 52 U<sub>1</sub>, 2 *attōmand*; U<sub>2</sub> *°amand*; K adds *aēy pātaxšā bēn denā gētih nyāyīšn kartan*. 53 M<sub>1</sub> om. the gloss. 54 K *yātakīgōwih*. 55 U<sub>1</sub> *°yēn*; D, K *°dūnt*. 56 U<sub>1</sub>, 2, D, K, M<sub>1</sub> om. 57 M<sub>1</sub> om. *vē*. 58 U<sub>1</sub> pref. *i*; U<sub>2</sub>, D, M<sub>2</sub> pref. *martum*; K *aēy xayā rā drāzih xelkūniyār ahrav for min xvāstak*; M<sub>1</sub> om. *min xvāstak*. 59 A, Mr<sub>1</sub> add *frāxvēnitār ahrav min xvāstak*. 60 U<sub>1</sub>, 2, M<sub>1</sub> *u*; D, K om.; A *min*. 61 M<sub>1</sub> om. *vē*. 62 U<sub>1</sub> adds *i*; Mr<sub>1</sub> adds *min*. 63 U<sub>2</sub>, 2, A, M<sub>2</sub>, Mr<sub>1</sub> *martum*; D adds *i*; K adds *aēy ramak anšūtāšn awzūnik vabidūnik ahrav aēy gabrāšn ahravān zivīšn dēr vabidūnik aēy gabrāšn ahravān ramak awzūnik yehabūnik*; M<sub>1</sub> om. 64 U<sub>1</sub>, 2, D, K, A om.; U<sub>2</sub>, M<sub>1</sub> *u*. 65 M<sub>1</sub> om. *vē*. 66 U<sub>1</sub> adds *i*; K adds *gabrāšn ahravān mūlk awzūnik kunandak*; A, M<sub>1</sub> add *min*. 67 M<sub>1</sub> om. 68 U<sub>1</sub> *frāxvēnitār xvāstak for xvāstak frāxvēnitār*; U<sub>2</sub>, K, M<sub>1</sub>, 2, 2, Mr<sub>2</sub> pref. *u*; A, Mr<sub>1</sub> om. *xvāstak frāxvēnitār*. 69 M<sub>1</sub> om. *vē*. 70 U<sub>2</sub> *martum*; K *aēy gabrāšn ahravān rā xvāstak awzūnik jār pavan ēvakartakih for xvāstak huzāštān*; M<sub>1</sub> om. 71 *huzāštān*; U<sub>2</sub> adds *aēy ramak i gōspandān*; M<sub>1</sub> om. 72 U<sub>1</sub>, D, K om.; U<sub>2</sub>, M<sub>1</sub> *u*. 73 M<sub>1</sub> om. *vē*. 74 U<sub>1</sub>, Mr<sub>2</sub> add *i*; K adds *aēy Ardvūissūr šatr u matā ahrav rā awzūnik u āpān vabidūnik*. 75 K, M<sub>1</sub> om. 76 U<sub>2</sub> *ēvakartān*; K, M<sub>1</sub> om.

## 4. 3

1 U<sub>1</sub>, A, Mr<sub>1</sub>, 2 *°vistin*; rest *°vispīn*. 2 U<sub>1</sub>, M<sub>2</sub> *ān*; U<sub>2</sub> pref. *ō*. 3 U<sub>1</sub>, M<sub>1</sub>, 2 om.; K adds *ān*. 4 K *šutdr*. 5 MSS. *yōšdāsrīh*; U<sub>2</sub>, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 om. *ih*.

6 So U<sub>1</sub>, <sub>2</sub>, M<sub>1</sub>; rest °bānd. 7 U<sub>1</sub>, A, Mr<sub>1</sub> *mavan*; K, M<sub>1</sub> om. 8 U<sub>2</sub> *dakyāsh*; A, Mr<sub>1</sub> *pāk*. 9 U<sub>2</sub> has *yehabūnd* for *u xūp*; M<sub>1</sub> gives *yarsenund* for *u xūp*. 10 Only in U<sub>2</sub>. 11 A om. 12 A om. 13 U<sub>1</sub>, M<sub>2</sub> add *ae*. 14 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *rāš*. 15 U<sub>2</sub>, D om. 16 A, Mr<sub>1</sub> add *i*. 17 All except D, A, Mr<sub>1</sub> om. 18 U<sub>1</sub> °*vistīn*; rest °*vispīn*. 19 U<sub>2</sub> adds *zamān*. 20 U<sub>1</sub>, <sub>2</sub> om. *ih*. 21 M<sub>1</sub> om. 22 M<sub>1</sub> om. 23 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. *ih*. 24 D °*bānd*. 25 U<sub>1</sub>, D, A, M<sub>1</sub> *mavan*. 26 K *ditkar* for *bār i tanid*. 27 M<sub>1</sub> om. 28 U<sub>2</sub>, K, A, M<sub>2</sub>, Mr<sub>1</sub> om. 29 U<sub>1</sub>, M<sub>1</sub> *valā*. 30 U<sub>1</sub> °*vistīn*; rest °*vispīn*. 31 U<sub>1</sub> adds *ih*. 32 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> om. *xš*. 33 K adds *pavan rās valā*. 34 K om. the gloss; M<sub>1</sub> gives the gloss as follows: *aēy mavan bēn zamānak zāyīšn frārōn xvārih yehabūnēt pavan rās i valā*. 35 U<sub>1</sub>, A *mavan*; U<sub>2</sub> *frazand*. 36 Mr<sub>1</sub> om. *n*. 37 U<sub>2</sub>, <sub>2</sub>, D, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub> om. 38 U<sub>1</sub> pref. *ae*. 39 U<sub>2</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>1</sub> om. 40 Only K gives this gloss; K *hamāe*. 41 MS. has *Ardvyūsūr*. 42 U<sub>2</sub> *zak i*; D gives it after *harvisp*; A, Mr<sub>1</sub> om. 43 U<sub>1</sub>, <sub>2</sub>, D, K, M<sub>2</sub> °*vispīn*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> °*vistīn*. 44 U<sub>2</sub>, D, M<sub>1</sub>, Mr<sub>1</sub> om. 45 M<sub>1</sub> pref. *rās i*. 46 U<sub>2</sub> *u*. 47 M<sub>1</sub> adds *aēy xelkūnd*. 48 Only K gives this gloss.

## 4. 4

1 U<sub>2</sub>, Mr<sub>2</sub> *maš*; U<sub>2</sub> *mastar*; K om. 2 U<sub>1</sub> *u*; A om. 3 U<sub>1</sub>, A, M<sub>2</sub>, Mr<sub>1</sub> *Arkdvīsūr*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *Artldvīsūr*; U<sub>2</sub> *Ardvyūsūr*; K *Ardvyūsūr*. 4 U<sub>1</sub>, D, K, M<sub>1</sub> om.; U<sub>2</sub> *mavan*. 5 U<sub>2</sub> adds *frāč raftār*; M<sub>1</sub> om. 6 U<sub>2</sub> om. *š*. 7 K adds *i*. 8 D pref. *pavan*; K *arik*. 9 D adds *i*. 10 So U<sub>2</sub>; rest °*lūnēt*; D, K, M<sub>1</sub> *yehamīnēt*. 11 All except K om. the gloss. 12 K *Ardvyūsūr*. 13 M<sub>1</sub> *mavan zakāe* for *aēy-aš . . . harvisp*. 14 U<sub>2</sub> *ān*; D adds *i*. 15 U<sub>1</sub>, <sub>2</sub>, M<sub>1</sub> *havād*. 16 U<sub>2</sub>, D, Mr<sub>2</sub> *maših*; U<sub>2</sub> *mastarih*. 17 U<sub>1</sub> adds *harvisp*. 18 U<sub>1</sub> om.; K °*vispīn*. 19 M<sub>1</sub> *madam denā*. 20 M<sub>1</sub> *min*. 21 A *tačēt*. 22 U<sub>2</sub>, D, A *havād*; U<sub>2</sub> *havā*; M<sub>1</sub> *ait*. 23 So D; K *Ardvyūsūr*; rest *Arkdvīsūr*; M<sub>1</sub> gives *min zak mayā Ardvīsūr mayā ait* instead of *Ardvīsūr . . . amāvandih frāč tačēt*. 24 K *zakāe*. 25 U<sub>2</sub>, D, K, A, Mr<sub>1</sub> add *i*. 26 U<sub>2</sub>, <sub>2</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 27 U<sub>2</sub>, <sub>2</sub>, A, M<sub>2</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 28 U<sub>2</sub> *aēy*; A, Mr<sub>1</sub>, <sub>2</sub> om. 29 U<sub>2</sub>, D *Arang*. 30 U<sub>1</sub> *min*. 31 So D; U<sub>2</sub> *Arkdvīsūr*; K *Ardvyūsūr*; rest *Arkdvīsūr*. 32 U<sub>2</sub> *jivāk lūt aēy Arkdvīsūr yuit yekavīmūnēt* instead of *u Ardvīsūr . . . vaxdūt yekavīmūnēt*. 33 So D; K *Ardvyūsūr*; M<sub>2</sub> *Ardvīsūr*; rest *Arkdvīsūr*. 34 M<sub>2</sub> om. 35 A adds *rōšn*. 36 All except U<sub>1</sub>, <sub>2</sub> om. *ih*; U<sub>2</sub> adds *i banafšā*. 37 K adds *aēy min denā Ardvysūsūr kabed zūhrōmand u drās u frāx<sup>v</sup> u mas u mas rūt tačāk ait u Ardvysūsūr min amāvandih nafšā kabed arik tačetak ait*. 38 U<sub>2</sub> pref. *kōf*. 39 U<sub>2</sub> *šēm*. 40 U<sub>2</sub> adds *ait*; M<sub>1</sub> *bēn*. 41 U<sub>1</sub> *ān*; M<sub>1</sub> om. 42 U<sub>1</sub>, D, K, M<sub>1</sub>, <sub>2</sub> om. 43 D, M<sub>1</sub> om. 44 K adds *aēy min Hukar i šēm i kōf lālā hast min zak kōf frōt ōptad madam zray i Fraxv<sup>k</sup>art aēy šēm i damdanyā ait*; M<sub>1</sub> om. *x* and adds *pavan amāvand frāč tačēnd*.

## 4. 5

1 U<sub>2</sub> adds *aēy barā payvandēt*. 2 M<sub>1</sub> om. 3 D, K, M<sub>1</sub> om. 4 M<sub>1</sub> om. *x*. 5 U<sub>2</sub> *tačēt*. 6 U<sub>1</sub>, <sub>2</sub> *zak i*. 7 MSS. °*vispīn*. 8 U<sub>2</sub> om. 9 U<sub>1</sub> adds *i*; M<sub>1</sub> *mayānak zray*. 10 U<sub>2</sub>, Mr<sub>2</sub> *ādsēt*. 11 U<sub>1</sub> om. the gloss. 12 K *vazlūnēt*; M<sub>1</sub> *sātūnēt*. 13 U<sub>1</sub> *amat ān*; U<sub>2</sub>, <sub>2</sub>, A, M<sub>2</sub> add *ān*; M<sub>1</sub> gives *mavan zak Ardvīsūr anast madam zakāe mayā frāč tačēt mavan zak Ardvīsūr madam zak mayā*

*frāč rečēt ēvakartakih* instead of *mavan* *ō . . . Ardvīsūr anast*. 14 *U<sub>1</sub> sak*; *U<sub>2</sub>, A om.*; *D, K sak i*. 15 *U<sub>3</sub> om*. 16 *U<sub>3</sub> rečēt*. 17 *U<sub>1</sub> amat*. 18 *U<sub>1</sub> sak i an*. 19 *D Arkdvīsūr*; *K Ardvysūsūr*; rest *Arkdvīsūr*. 20 *K adds aēy denā min madam jivāk mayā sakāe raft yekavimūnēt sak andak yekavimūnēt min sak mayā denā Ardvysūsūr amar mas aīt u vāsurg*. 21 *U<sub>3</sub>, M<sub>1</sub> pref. u*. 22 *U<sub>1</sub> āpxāh*; *U<sub>3</sub> āpxāyih*; *A, Mr<sub>1</sub> āpxāhāk*; *M<sub>1</sub> mayāhā*. 23 *U<sub>1</sub>, ān*; *D, K add i*. 24 *U<sub>3</sub> m d n n d*; *D om*. 25 *M<sub>3</sub> xānak*. 26 *U<sub>1</sub> āpxāe*; *U<sub>3</sub> āpxāyih*; *M<sub>1</sub> mayāhā*. 27 *D adds i*. 28 *A, Mr<sub>1</sub> om. š*. 29 *U<sub>3</sub> o.n*. 30 *So M<sub>1</sub>*; *D Arkdvīsūr*; *K Ardvysūsūr*; rest *Arkdvīsūr*. 31 *U<sub>2</sub>, M<sub>2</sub>, Mr<sub>3</sub> hast*. 32 *M<sub>3</sub> om. mavan . . yemalelūnēt*. 33 *D adds i*; *K, M<sub>1</sub> om*. 34 *U<sub>3</sub>, K, A, Mr<sub>1</sub> add i*. 35 *D, K, M<sub>1</sub> add barā sātūnd bēn zray Varkaš yemalelūnēt*. 36 Only *K* gives this gloss. 37 *MS. gives Ardvysūsūr*. 38 *M<sub>1</sub>, ā, Mr<sub>1</sub> katārčā*. 39 *M<sub>1</sub>, ā mavan*. 40 *M<sub>1</sub> adds ēvak var u*. 41 *U<sub>2</sub>, M<sub>1</sub>, ā, Mr<sub>2</sub> katārčā*. 42 *K om.*; *M<sub>1</sub> katārčā*. 43 *U<sub>1</sub> āpxāhan*; *U<sub>3</sub>, D, K, M<sub>3</sub> āpxāhān*; *M<sub>1</sub> mayāhā*. 44 *U<sub>1</sub> om.*; *M<sub>1</sub> gives ēvak mayā čīgōn i mas aīt mavan huasp savūr gabrā vad 40 yēm bēn valā min 4 kostak rehatūntak a š a a d n bārīh bēn min barā sātūnd mavan asp barā sāti. 41 aēy barā tag min kōstak kolā hamāe kōstak barā tag u a r k f ō g v i lā yehamtūnd aēy kanārak yehamtūnd*; instead of *aēy dōi . . . min kōstak*. 45 *So U<sub>3</sub>, D, K, M<sub>3</sub>*; rest *om*. 46 *A, Mr<sub>1</sub> om*. 47 *U<sub>1</sub>, ā amat*; *M<sub>3</sub> madam*. 48 *U<sub>1</sub>, ā an*; *K om.*; *M<sub>3</sub> adds i*. 49 *U<sub>1</sub> adds i*. 50 *U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>2</sub> yedrūnišn*. 51 *K adds sak*. 52 *So U<sub>3</sub>, D, A, Mr<sub>1</sub>*; rest *kōstī*. 53 *U<sub>2</sub>, M<sub>3</sub>, Mr<sub>2</sub> hast*; *U<sub>3</sub> om*. 54 *U<sub>3</sub>, ā hamā*; rest *hamāe*. 55 *So U<sub>3</sub>, D, A, Mr<sub>1</sub>*; rest *kōst*. 56 *U<sub>3</sub> adds aēy barā dōi harkīz ō dōi lā yehamtūnd aēy kanārak lā yehamtūnd*; *K* one stroke less and adds *čīgōn mavan bēn sak var u āpxāhak gabrā madam tēš raftār sūsyā u a v a r yehvūntāk min ēvak kōstak ayōw čakār kōstak barā rehatūnūnd sak a v a r vad 40 yēm xūp barā rehatūnūnd vad kōstak valā min saxtīh barā yehamtūnd*.

## 4. 6

1 *U<sub>1</sub> sak*; *M<sub>1</sub> gives the sentence as follows: min sak mayāhā ēvak mayā li yehamtūnēt madam valā harvisp haft kišvar samik*. 2 *U<sub>3</sub> mayā*. 3 *U<sub>3</sub>, D, K āpxāyih*; *A āpxāhākān*; *M<sub>3</sub> āpxāih*; *Mr<sub>1</sub> āpxāhākān*. 4 *U<sub>3</sub> ā in Av. character*; *A, Mr<sub>1</sub>, ā om*. 5 *M<sub>3</sub> ōtūnd*. 6 *U<sub>1</sub>, M<sub>1</sub> om. aēy tarīh*. 7 *K valā*. 8 *U<sub>1</sub> vīst*. 9 *U<sub>1</sub> adds mavan 7*; *U<sub>3</sub> adds samik*; *K adds aēy sak li ēvak mayā pavan āpxāhāk yehamtūnēt bahār i xavīt andar haft kišvar samik*. 10 *U<sub>1</sub> om.*; *M<sub>1</sub> gives the sentence as follows: sak min mayāān ēvak mayā li bēn hāmīn u samastān ēvatāk ō ham yedrūnyēn aēy yehamtūnēt*. 11 *K om*. 12 *U<sub>3</sub> āpān*; *Mr<sub>1</sub>, ā a a n ān*. 13 *U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, ā om*. 14 *U<sub>3</sub> xāhīh*. 15 *A, Mr<sub>1</sub> mavan*. 16 *U<sub>2</sub>, A, Mr<sub>1</sub>, ā dōtum*. 17 *M<sub>2</sub> om*. 18 *U<sub>1</sub>, K, M<sub>2</sub>, ā, Mr<sub>1</sub>, ā hamīn*. 19 *U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, ā samīstān*; *K adds aēy tarāk andar hāmīn u samastān yehamtūnēt*. 20 *U<sub>1</sub> sak sak i*; *U<sub>3</sub> sak i*. 21 *U<sub>1</sub>, ā, M<sub>3</sub> pref. gušnān*; *D adds gušnān*; *K pref. gušn*; *M<sub>1</sub> mayāān*. 22 *MSS. yōšdāsrīnēt*. 23 *U<sub>3</sub> adds ih*; *A, Mr<sub>1</sub> pāk*. 24 *M<sub>1</sub> nūnd*. 25 *U<sub>1</sub> repeats sak*; *M<sub>1</sub> om*. 26 *A, M<sub>1</sub>, Mr<sub>1</sub> om*. 27 *M<sub>1</sub> šusr i gušnān for gušnān šusr*. 28 *U<sub>3</sub> adds rā*. 29 *U<sub>1</sub> sak sak i*; *M<sub>1</sub> u*; *Mr<sub>1</sub> ā an*. 30 *A adds i*. 31 *U<sub>3</sub> adds rā*. 32 *U<sub>1</sub> repeats sak*; *U<sub>3</sub> ān*; *K gušn*; *M<sub>1</sub> om*. 33 *U<sub>2</sub>, A, M<sub>2</sub>, ā, Mr<sub>1</sub>, ā add ō*; *U<sub>2</sub> om.*; *M<sub>1</sub> u*. 34 *A adds i*. 35 *U<sub>3</sub>, M<sub>1</sub> add rā*; *K adds aēy sak li mayā dakyā vabidūnd aēy anast yaxsenunēt šusr i gušn martumān u gaur nišāān pēm nišāān rā*.



## 4. 7

1 U<sub>2</sub>, D, K, M<sub>2</sub> pref. *mavan*; A pref. *ān mavan*. 2 U<sub>1</sub> *barā jivāk i for ān li*; K *zak*; A, Mr<sub>1</sub>, 2 om.; M<sub>1</sub> *denā*. 3 U<sub>1</sub> om. 4 U<sub>1</sub> om. 5 U<sub>1</sub>, A, Mr<sub>1</sub>, 2 om. *tar*; K pref. *madam*; M<sub>1</sub> pref. *min*. 6 U<sub>1</sub> om. 7 U<sub>1</sub>, M<sub>1</sub> om. 8 U<sub>1</sub> *burdaham* in Pers. characters; M<sub>1</sub> *yāitūnam*. 9 From here up to the end of the paragraph U<sub>1</sub> gives the Persian version in the text and the Phl. version in the margin; U<sub>2</sub> gives the sentence as follows: *zak Ardvīsūr buland xānak frāxvētār vis frāxvētār sand frāxvētār matā frāxvētār aīt*. 10 K om. 11 So U<sub>1</sub>, 2, K, M<sub>1</sub>; rest om. 12 U<sub>1</sub> *ān*. 13 U<sub>1</sub>, D, K, M<sub>1</sub> om. 14 U<sub>2</sub>, K *vīš*. 15 D adds *i*. 16 U<sub>2</sub>, 2, D, K, M<sub>2</sub>, 2, Mr<sub>2</sub> *ān*. 17 All except U<sub>1</sub>, D, A, Mr<sub>1</sub> om. 18 U<sub>1</sub>, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 om.; K *u*. 19 U<sub>2</sub>, 2, D, K, M<sub>2</sub>, 2, Mr<sub>2</sub> *ān*. 20 All except A, Mr<sub>1</sub> om.

## 4. 8

1 U<sub>1</sub> pref. *mavan min zak*; D pref. *mavan*; K pref. *zak*; M<sub>2</sub> *stāyišn*. 2 U<sub>2</sub> *zak i*. 3 So K, M<sub>1</sub>; D *Arkdvisūr*; rest *Arkdvisūr*; K adds *aēy pātaxšā kartan stāyiš Ardvīsūr havād*. 4 U<sub>2</sub>, K, M<sub>1</sub> pref. *u*. 5 U<sub>2</sub> *zak i*. 6 So K, M<sub>1</sub>; D *Arkdvisūr*; rest *Arkdvisūr*. 7 All except U<sub>2</sub>, K, M<sub>1</sub> om. 8 U<sub>2</sub> *Ahunar*; U<sub>2</sub> pref. *min*. 9 U<sub>2</sub> *stūdan* for *sraōmand*. 10 K adds *aēy min Ahunvar āškarak guftan stāyiš kartan pātaxšā aīt*. 11 U<sub>2</sub> *zak i*. 12 So K, M<sub>1</sub>; K *Arkdvisūr* and adds *aīt*; D *Arkdvisūr*; rest *Arkdvisūr*. 13 Only in M<sub>1</sub>. 14 U<sub>2</sub> pref. *min buland*. 15 U<sub>1</sub>, 2 om. 16 U<sub>2</sub> *hugōwišn*. 17 U<sub>2</sub> om.; A, Mr<sub>1</sub> *āwāyišn*. 18 U<sub>2</sub> *aīt*; K adds *aēy milayā ahravīh guftan āwāyišnihōmand*. 19 U<sub>2</sub> om. 20 U<sub>2</sub>, *u*. 21 U<sub>1</sub>, 2, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 *Arkdvisūr*; U<sub>2</sub> om.; D *Arkdvisūr*. 22 Only in K, M<sub>1</sub>. 23 K, A, Mr<sub>1</sub> om.; M<sub>1</sub> *šapīr*. 24 So K, A, M<sub>1</sub>; U<sub>2</sub> om.; D *Arkdvisūr*; rest *Arkdvisūr*. 25 M<sub>1</sub> om. 26 MSS. have *yōšdār*; M<sub>2</sub> adds *vabidūnd havād ān li Arkdvisūr*. 27 U<sub>1</sub>, D, K, A, M<sub>1</sub>, 2 *barā*; U<sub>2</sub> gives the following for *bun srao . . . vabidūnik rā: kart rā u kolā mavan Avastān denā Ardvīsūr stāyišn u nyāyišn vabidūnd valā rā levatā gōwišn Gāsān barā yemalelūnēt*. 28 U<sub>2</sub>, Mr<sub>2</sub> *Gāšnān*. 29 D pref. *ān*. 30 K *stāyiš*. 31 K adds *kolā aēš mayā Ardvīsūr dakyā šapīr rā stāyišn kunand u yezbexūnd*. 32 A om.; Mr<sub>1</sub>, 2 *ān*. 33 M<sub>1</sub> *mavan*. 34 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, 2 *Gāsišn*. 35 U<sub>1</sub> adds *i*. 36 U<sub>2</sub> om. *ō*; U<sub>2</sub> adds *i*. 37 U<sub>2</sub> om. 38 U<sub>1</sub>, 2, D, M<sub>1</sub> om. 39 U<sub>2</sub> *kartak hast*. 40 U<sub>2</sub> *°tūnd*. 41 U<sub>2</sub> gives the sentence as follows: *barā yehabūnd li Arkdvisūr kāmāk karjādā rā*. 42 U<sub>2</sub>, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 *°būnt*. 43 K, M<sub>1</sub> om. 44 U<sub>1</sub>, 2, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 *Arkdvisūr*; D *Arkdvisūr*; M<sub>1</sub> om. 45 K om. 46 K *rabmā*; M<sub>1</sub> om. 47 K pref. *u*; M<sub>1</sub> om. 48 K *ayāwārīh i valā yehamtūnēt* for *yehamtūnēt ayāwārīh*. 49 D om. *i*h; M<sub>1</sub> om.

## 4. 9

1 U<sub>2</sub>, M<sub>1</sub>, Mr<sub>1</sub> om. 2 U<sub>2</sub>, D om. 3 M<sub>1</sub> adds *i*. 4 U<sub>2</sub> om. 5 So K, M<sub>1</sub>; D *Arkdvisūr*; rest *Arkdvisūr*. 6a U<sub>2</sub> *valā rā izam* for *aēy-am . . . ayāwār*. 6 So U<sub>2</sub>, K, M<sub>1</sub>; D *Arkdvisūr*; rest *Arkdvisūr*. 7 Only in K, M<sub>1</sub>. 8 U<sub>1</sub>, M<sub>1</sub>, 2 om.; U<sub>2</sub> *valā*; A *valā i*; M<sub>2</sub> adds *valā*. 9 MSS. *nigōhšīšn*; K om. *gō*. 10 U<sub>2</sub> pref. *bēn*. 11 U<sub>2</sub> *min*. 12 U<sub>2</sub>, 2, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 add *i*. 13 U<sub>2</sub> om.; K *zak*. 14 U<sub>2</sub> *barā zak i*; M<sub>1</sub> *sak*. 15 U<sub>2</sub> om.; A, Mr<sub>1</sub> *kartak*. 16 U<sub>2</sub>, M<sub>1</sub> om. 17 U<sub>2</sub> *dar*. 18 U<sub>1</sub> om. 19 U<sub>2</sub> *barā hemmunišn lenā rā*; K pref. *lenā min*; M<sub>1</sub> *xāhišn*.

20 *M*<sub>1</sub> *pavanat*. 21 Only in *U*<sub>1</sub>. 22 *U*<sub>1</sub> *nēwak*; *K* pref. *lenā* and adds *nēwak*. 23 MSS. give *°xūnih*; *A* one stroke less. 24 *U*<sub>1</sub> om. the remaining sentence; *K*, *M*<sub>1</sub> *Arkdvisūr*; *D* *Arkdvīsūr*; rest *Arkdvīsūr*. 25 *U*<sub>1</sub> adds *ahrav*. 26 *U*<sub>1</sub> *barā*. 27 *U*<sub>2</sub>, *s*, *A*, *M*<sub>2</sub>, *Mr*<sub>1</sub>, *z* *zōr*. 28 So *K*, *M*<sub>1</sub>; *D* *Arkdvīsūr*; rest *Arkdvīsūr*. 29 *U*<sub>1</sub> adds *ahrav*. 30 *U*<sub>1</sub> *ahrākih rat*. 31 *U*<sub>2</sub> om.; *A*, *Mr*<sub>1</sub> *izām*.

5. ATASH<sup>1</sup> NYAISH

1 *Mf*<sub>1</sub>, *U*<sub>1</sub>, *F*<sub>2</sub>, *B* om. the whole *Ny*.

## 5. O

1 All except *U*<sub>1</sub>, *s*, *D*, *K* om. the paragraph. 2 *U*<sub>1</sub> om. *Öhrmazd . . . rōšnīh*. 3 *U*<sub>1</sub> om. one stroke; *K* pref. *i*. 4 *U*<sub>1</sub> *gurz gadā awzdyūt* for *buzurgīh u rōšnīh*. 5 *U*<sub>1</sub> *Atrš*; *D*, *K* *Ātahš*. 6 *U*<sub>1</sub> *Varāhrām*. 7 *U*<sub>1</sub> *farā* for *vazurg . . . yehvūnāt*; *U*<sub>1</sub> *buzurg*. 8 *U*<sub>1</sub> adds *ih*.

## 5. I

1 *Mf*<sub>2</sub>, *M*<sub>1</sub> give the first three paragraphs at the end of the *Nyaish*; *L*<sub>12</sub> om. paragraphs 1-6. 2 *Mf*<sub>1</sub>, *M*<sub>1</sub> om.; *Mf*<sub>2</sub> adds *ak*. 3 *Mf*<sub>1</sub> has *rēštārīh* written above the line; *Mf*<sub>2</sub>, *K* *rēštār*; *U*<sub>1</sub> extra *ē* after *rē*. 4 *Mf*<sub>1</sub> written upturned, and pref. *aēy*. 5 Only in *U*<sub>2</sub>, *s*, *A*, *M*<sub>1</sub>, *z*, *Mr*<sub>1</sub>, *z*; *Mf*<sub>2</sub> *u*. 6 *D*, *K*, *M*<sub>1</sub> om. 7 *U*<sub>1</sub> adds *vabidūn*; *K* adds *ae Öhrmazd li min Ahrman bēštār bōjāe vabidūn u li bulandīh yehamtūnānd*. 8 *Mf*<sub>2</sub> om. 9 *Mf*<sub>1</sub>, *U*<sub>1</sub>, *K*, *M*<sub>1</sub>, *s* *tōhišn*; *U*<sub>2</sub> *°šinišn*; *A*, *Mr*<sub>1</sub> add *i*. 10 *U*<sub>1</sub>, *A*, *Mr*<sub>1</sub> *°būn*; *M*<sub>1</sub> *°būnd*. 11 *M*, *t* in *Av*. characters. 12 *U*<sub>1</sub>, *D*, *K*, *A*, *M*<sub>1</sub>, *Mr*<sub>1</sub> *havām*; *M*<sub>2</sub> *havānim*. 13 *D*, *K* give *sak barā li yehabūnāe for pavan sak dahišn*. 14 *Mf*<sub>2</sub>, *U*<sub>2</sub> om.; *M*<sub>1</sub> adds *li*. 15 *Mf*<sub>2</sub> *aēy*. 16 *A*, *M*<sub>1</sub>, *Mr*<sub>1</sub> add *i*. 17 *Mf*<sub>2</sub> adds *aš*. 18 *Mf*<sub>2</sub> *i*. 19 *M*<sub>1</sub> *val*. 20 *Mf*<sub>1</sub>, *U*<sub>1</sub>, *K*, *M*<sub>1</sub> om. 21 *U*<sub>1</sub> adds *al*; *K* adds *i*. 22 *Mf*<sub>2</sub>, *U*<sub>2</sub>, *M*<sub>1</sub> *havād*; *U*<sub>1</sub> *yehvūnāt*; *K* adds *aēy ahrākih čīr u amāvand aīt madam staxmak Ahraman*. 23 *Mf*<sub>1</sub>, *U*<sub>1</sub>, *D*, *K*, *M*<sub>1</sub>, *z*, *Mr*<sub>1</sub> om. 24 *K* adds *min nēwak u dakyā mēnišnīh ōstawār yehvūnam*. *M*<sub>1</sub> om. *ih*; *Mr*<sub>1</sub> *t* for *d*.

## 5. 2

1 *M*<sub>1</sub> *mavan*. 2 *Mf*<sub>2</sub> adds *i*. 3 *Mf*<sub>1</sub> *čāšān mavan*; *Mf*<sub>2</sub> *čāšēnd*; *U*<sub>2</sub> *čāšand*; *U*<sub>1</sub> *čāšān*; *A* *čāšišn i*; *Mr*<sub>1</sub> strikes out *čāšišn* and gives *čāšānd*. 4 *D* *barā*. 5 *Mf*<sub>2</sub>, *U*<sub>1</sub>, *z*, *M*<sub>2</sub>, *s*, *Mr*<sub>2</sub> om. *y*; *A* *apāyet*. 6 *U*<sub>1</sub> adds *ih*. 7 *U*<sub>1</sub> *barā*. 8 *Mf*<sub>1</sub>, *U*<sub>2</sub>, *A*, *M*<sub>2</sub>, *Mr*<sub>1</sub>, *z* *°yēn*; *U*<sub>1</sub> *vabidūn*; *D* *vabidūnand* and adds *pavan sak Vahuman sardārīh*; *M*<sub>1</sub> *vabidūnand*. 9 *K* *°būndē*. 10 *M*<sub>1</sub> has *sak pavan* for *ō li*. 11 *U*<sub>1</sub>, *Mr*<sub>1</sub> *muzd*. 12 *A*, *M*<sub>1</sub> om. 13 *U*<sub>1</sub> *mavan*. 14 *U*<sub>1</sub> om. 15 *Mf*<sub>1</sub>, *M*<sub>1</sub> om. 16 *K* *lak*. 17 *Mf*<sub>2</sub> om. *barā pavan . . . Dāstīstān i Lakūm*; *U*<sub>1</sub> om. 18 *K*, *M*<sub>1</sub> om. 19 So *A*, *M*<sub>1</sub>, *Mr*<sub>1</sub>; *Mf*<sub>1</sub>, *U*<sub>1</sub>, *s*, *D*, *K* om.; rest *u*. 20 *U*<sub>1</sub>, *K*, *A*, *M*<sub>1</sub>, *Mr*<sub>1</sub> om. 21 *K* *lak*. 22 *U*<sub>2</sub> pref. *pavan*. 23 *U*<sub>1</sub> *°nēt*; *K* *°vūnd*; *M*<sub>1</sub> om. 24 *K* pref. *sak*. 25 *K* *°būndē*; *M*<sub>1</sub> *°būnd*. 26 *Mf*<sub>2</sub> adds *i*; *U*<sub>1</sub>, *K* om.; *A*, *Mr*<sub>1</sub> *pavan sak for sak pavan*; *M*<sub>1</sub> has *sak sardārīh mavan madam framānbārīārān šāpīr mēnišn havištān pātāxšāh yehabūnd*. 27 *U*<sub>1</sub> *patūkīh*. 28 *U*<sub>1</sub> *ae*; *D*, *K* om. 29 *U*<sub>1</sub> om. 30 *Mf*<sub>1</sub>, *U*<sub>2</sub>, *M*<sub>1</sub> add *pavan*. 31 *Mf*<sub>2</sub> *hum*. 32 *U*<sub>1</sub>, *M*<sub>1</sub> *°kās*; *K* *°kās*. 33 *Mf*<sub>1</sub> *h i dvest*; *U*<sub>1</sub> *havištān*; *U*<sub>1</sub> has *aēy šāpīr mēnišnīh aīt havištān*. 34 *D*, *K* add

*rāyōmand*; D *rāyōmand*. 5 K om. 6 K adds *rā*. 7 Only D, K give this gloss. 8 U<sub>1</sub>, 2, K, M<sub>2</sub>, 2, Mr<sub>2</sub> om. 9 Mf<sub>1</sub> adds *č*. 10 Only in Mf<sub>1</sub>, D. 11 K adds *rā*. 12 Mf<sub>1</sub> om. the gloss; only D, K give this sentence; D pref. *az digar kitāb* in Pers. characters and repeats *Atahš i Ōhrmazd berā rā u Rēvand Gar . . . Kyān gadā Ōhrmazd dāt rā*. 13 MS. has *Atahš*. 14 U<sub>1</sub>, 2, 2, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2, give the gloss with slight variations, as follows: *af-aš hār vāstryōših u vāstryōših hanā aēy vāstryōš pavan apar šatr tōxšātar varzišnihtar u šost jāmaktar havād pavan rās valā zak mavan levatā Vištāsp pathkāt valā yehvūnt*; D gives two renderings, in addition to the rendering given in the text it gives also the variant rendering given above. 15 K om. *ā*. 16 MSS. *Atahš*. 17 K om. 18 MSS. *Atahš*. 19 U<sub>1</sub>, 2, D, M<sub>2</sub> om.; K om. *dēnā pētāk . . . druž laxvār dāstan*. 20 U<sub>2</sub> om. 21 So D; rest *kolā*. 22 Mr<sub>1</sub> *hast*. 23 U<sub>1</sub>, D, M<sub>2</sub> give the rest thus: *āšnāk af-ašān artēštār druž mēnūk zatan af-ašān vāstryōših pihn sāxtan āšn artēštārīh āšnāk af-ašān āsrōnīh yašt kartan af-ašān vāstryōših zēn awzār sāxtan ārāstan vāstryōših vāstryōšān āšnāk af-ašān āsrōn visp yašt kartan af-ašān artēštārīh Dēvik u druž laxvār dāstan*; U<sub>2</sub> has the same from *āšnāk* to *pihn sāxtan*. 24 A, Mr<sub>1</sub> pref. *u*. 25 A, Mr<sub>1</sub> *u vāstryōšan*; M<sub>2</sub> om. *y*. 26 U<sub>2</sub> has *u artēštārān af-ašān artēštārīh āšnāk af-ašān vāstryōših zēn awzār sāxtan u ārāstan af-ašān artēštār Šēdā u druž laxvār dāstan*. Kyān gadā Ōhrmazd dāt rā instead of *āšnāk āsrōnān . . . druž laxvār dāstan*. 27 A pref. *u*; M<sub>2</sub> om. *ān*. 28 U<sub>2</sub> *ān*. 29 A *yašn*. 30 M<sub>2</sub> om. *y*. 31 A, Mr<sub>1</sub> pref. *u*. 32 A, Mr<sub>1</sub> add *rā*; M<sub>2</sub> om. *r*. 33 Mf<sub>1</sub> om. the sentence. 34 Only in D. 35 U<sub>2</sub> adds *rā*; K adds *rā namāz kunam*. 36 MSS. have *Atahš*; Mf<sub>1</sub> om. *Atāš . . . pur bēšazēnītār*; D om.; K *Ātr*. 37 All except U<sub>2</sub>, D add *ih*; K adds further *aēy avatēštārān awzūnik kunik*. 38 K, A, Mr<sub>1</sub> pref. *u*. 39 Mf<sub>1</sub>, K om. the gloss. 40 U<sub>2</sub> repeat *art*. 41 Only in D. 42 U<sub>2</sub>, A, Mr<sub>1</sub> om. *ih*. 43 U<sub>1</sub> *gadāiōmandih*. 44 D om. 45 U<sub>2</sub>, M<sub>2</sub>, 2, Mr<sub>2</sub> *bēšāsātārīh*; U<sub>2</sub> om. *nī*. 46 M<sub>2</sub> *mēnūkih*. 47 Mr<sub>1</sub> *ahokēnišn*. 48 U<sub>1</sub> *hast*. 49 MSS. have *Atahš*; U<sub>2</sub>, Mr<sub>2</sub> om. 50 Only in D, A, Mr<sub>1</sub>. 51 U<sub>1</sub>, D, M<sub>2</sub> add *e*; U<sub>2</sub>, Mr<sub>1</sub> *dārae*; A, M<sub>2</sub>, Mr<sub>2</sub> *dārāe*. 52 MSS. *Atahš*. 53 Only in D. 54 K adds *rā namāz*. 55 Mf<sub>1</sub> *°vistīn*; rest *°vispīn*. 56 All except U<sub>2</sub> have *ātahšān*; K adds *namāz*. 57 Mf<sub>1</sub> *xvatāe*; U<sub>1</sub>, D, K, M<sub>2</sub> *xvatāyih*. 58 Mf<sub>1</sub> pref. *mavan* and adds *ōmand*. 59 Mf<sub>1</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> om. *y*; A om. *č*. 60 Mf<sub>1</sub> om. the gloss; A *aš*. 61 D, M<sub>2</sub> *xvatāe*; A, Mr<sub>1</sub> *xvatāih i*. 62 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. 63 U<sub>2</sub>, 2, D, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 *xvatāyān*; K, A *xvatāān*. 64 A, Mr<sub>1</sub> *u dūt*. 65 U<sub>2</sub> *āsātān*. 66 U<sub>2</sub>, Mr<sub>1</sub> pref. *u*; A om. 67 U<sub>2</sub> *apāt*. 68 U<sub>1</sub> om. *ih*; U<sub>2</sub> *srāyišnān*; M<sub>2</sub> *srāyišnih*. 69 K *rāyōmand*. 70 Only in D. 71 U<sub>2</sub> om. *k*. 72 U<sub>2</sub> *min*. 73 A, Mr<sub>1</sub> add *i*. 74 All except K om. the rest. 75 MS. has *pātaxšān*. 76 MS. has *Atahš*.

## 5. 7

1 D adds *kunam*. 2 L<sub>12</sub> om. 3 D adds *kunam*; M<sub>1</sub> *nyāiš* and adds *vabidūnam*. 4 Mf<sub>1</sub>, U<sub>1</sub>, 2, D, K, L<sub>12</sub>, M<sub>1</sub>, 2 om. *sohr a i n m a e*. 5 Only in M<sub>1</sub>. 6 M<sub>1</sub> om. 7 Only in Mf<sub>1</sub>, U<sub>2</sub>, M<sub>2</sub>. 8 Mf<sub>1</sub> *pāhrēs*. 9 U<sub>2</sub> om. *ih* and adds *hanā pāhrēs*; A, M<sub>2</sub>, Mr<sub>1</sub>, 2 add *hanā pāhrēs*. 10 Mf<sub>1</sub>, M<sub>2</sub> add *ih*. 11 Mf<sub>1</sub>, U<sub>1</sub>, 2, D, K, L<sub>12</sub>, M<sub>1</sub>, 2 om. 12 Mf<sub>2</sub> *āfrinīnam*. 13 Mf<sub>2</sub> *val i*; U<sub>2</sub> om. 14 MSS. have *Atahš*. 15 Only in U<sub>2</sub>, M<sub>2</sub>. 16 Mf<sub>1</sub> *išnāk*. 17 Mf<sub>2</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, 2 om. 18 L<sub>12</sub>,

*M*<sub>3</sub> *nyāyīšn*. 19 *U*<sub>3</sub> repeats *ō*. 20 *Mf*<sub>1</sub>, *D*, *K*, *A* pref. *u*; *M*<sub>3</sub> om. *nīh*. 21 Only *U*<sub>3</sub>, *A*, *M*<sub>1</sub>, *Mr*<sub>1</sub>; *M*<sub>1</sub> adds *mavan*. 22 *U*<sub>3</sub>, *A*, *Mr*<sub>1</sub> add *i*. 23 *Mf*<sub>1</sub>, *s* *yehabūntan*; *D* adds over the line *aēy bōi basīm*; *L*<sub>12</sub>, *M*<sub>3</sub>, *s* *dāt*; *M*<sub>1</sub> *basīm yehabūntan*. 24 Only in *M*<sub>1</sub>. 25 *Mf*<sub>1</sub> *āpātākih*; *Mf*<sub>2</sub> *u āpātih*; *U*<sub>3</sub> *hanā āpātānik*. 26 *M*<sub>1</sub> om. 27 *U*<sub>3</sub>, *M*<sub>3</sub> *ḡānākih*; *D* *āpātānik*; *A*, *Mr*<sub>1</sub> pref. *hanā*; *M*<sub>1</sub> *hanā mavan*. 28 *K*, *L*<sub>12</sub> om.; *M*<sub>1</sub> *vabidūntan*. 29 So *U*<sub>3</sub>, *s*, *A*, *M*<sub>1</sub>, *Mr*<sub>1</sub>. 30 *Mf*<sub>1</sub> adds *ih*; *Mf*<sub>2</sub> adds *ih yātakgowih kartan ayāwārih*. 31 *U*<sub>3</sub> pref. *hanā*; *A*, *Mr*<sub>1</sub> *hanā*; *M*<sub>1</sub> *hanā mavan*. 32 So *Mf*<sub>1</sub>, *s*, *M*<sub>1</sub>; *U*<sub>3</sub>, *s* *hamā*; *A*, *Mr*<sub>1</sub> om.; rest *hamāe*. 33 *U*<sub>3</sub>, *M*<sub>3</sub>, *Mr*<sub>2</sub> *rāš*; *A* om. 34 *U*<sub>1</sub> om. *ih*; *U*<sub>3</sub>, *M*<sub>1</sub> pref. *i*; *A*, *Mr*<sub>1</sub> om. 35 *Mf*<sub>2</sub>, *A*, *Mr*<sub>1</sub> om. 36 *D* adds on the margin *Atahš*; *K*, *A*, *Mr*<sub>2</sub> om. *k*. 37 *Mf*<sub>2</sub> adds *ayāwārih*. 38 *K* *yasišnmand*; *M*<sub>3</sub> *nīnmand*. 39 *Mf*<sub>2</sub> om. 40 *Mf*<sub>2</sub>, *U*<sub>3</sub>, *D*, *M*<sub>1</sub> pref. *u*; *U*<sub>3</sub>, *M*<sub>2</sub>, *Mr*<sub>1</sub>, *s* pref. *u* and add *havāe*. *A* pref. *u* om. *ōmand* and adds *havāe*. 41 *M*<sub>1</sub> pref. *aēy*. 42 *Mf*<sub>2</sub> adds *nyāyīšn*; *M*<sub>1</sub> *havāe*. 43 *Mf*<sub>2</sub> pref. *nyāyīšn ae*; *U*<sub>3</sub>, *A*, *Mr*<sub>1</sub> pref. *u* and add *yehvūndē*; *U*<sub>3</sub>, *D*, *M*<sub>1</sub> pref. *u*; *M*<sub>2</sub> adds *havāe yasišnōmand yehvūndē nyāyīšnōmand yehvūndē*; *Mr*<sub>2</sub> adds *yehvūndē*. 44 *Mf*<sub>2</sub>, *D*, *K*, *M*<sub>1</sub> om. 45 *Mf*<sub>2</sub>, *U*<sub>1</sub> *martumān*; *U*<sub>3</sub> *āpātānik i martumān*. 46 *Mf*<sub>2</sub> *p* for *k*. 47 *U*<sub>2</sub> om. *y*; *K* *sātdāyīšn*. 48 *Mf*<sub>1</sub>, *M*<sub>1</sub>, *Mr*<sub>1</sub> pref. *u*; *Mf*<sub>2</sub> om.; *U*<sub>3</sub>, *M*<sub>2</sub>, *Mr*<sub>2</sub> *ēvak-č*. 49 *Mf*<sub>2</sub> om. 50 *Mf*<sub>1</sub> adds *yehvūnāt mavan*. 51 *Mf*<sub>1</sub> *lak*; *A* adds *i*. 52 *U*<sub>1</sub> adds *nēwak yehvūnāt*; all except *Mf*<sub>2</sub> add *valā gabrā nēwak yehvūnāt*. 53 *M*<sub>2</sub> *min*. 54 *M*<sub>1</sub> om. 55 *U*<sub>2</sub> in Av. characters. 56 *Mf*<sub>2</sub> *izēt*; *U*<sub>1</sub>, *D*, *K*, *L*<sub>12</sub> *izae*; *U*<sub>3</sub> *°xūnd*; *A*, *M*<sub>3</sub>, *s*, *Mr*<sub>1</sub>, *s* *°xūnāt*; *M*<sub>1</sub> *izi*. 57 *Mf*<sub>1</sub>, *U*<sub>3</sub> *asman*. 58 *U*<sub>3</sub>, *M*<sub>1</sub> pref. *u*. 59 *U*<sub>3</sub>, *M*<sub>1</sub> pref. *u*. 60 *U*<sub>3</sub> pref. *u*; *M*<sub>1</sub> pref. *aēy*. 61 *M*<sub>1</sub> gives the gloss after *Hāvan yadā*. 62 *Mf*<sub>2</sub> *paṭāsi*; *U*<sub>1</sub>, *s*, *D*, *K*, *A*, *Mr*<sub>1</sub> *paṭāsi*; *U*<sub>2</sub>, *Mr*<sub>2</sub> *pāvāsi*; *L*<sub>12</sub>, *M*<sub>2</sub>, *s* *pāvāsi*. 63 *A* one stroke less. 64 *Mf*<sub>1</sub> om. *n*; *U*<sub>3</sub> *kolā ālatak yasišn vabidūnd*; *D* adds on the margin *kolā mavan ō lak yezbezūnd sak gabrā nēwak yehvūnāt*.

## 5. 8

1 *U*<sub>2</sub> *asman*. 2 *U*<sub>3</sub> *°vūnāt*; *M*<sub>1</sub> *°vūnd*. 3 *Mf*<sub>1</sub>, *M*<sub>2</sub> pref. *u*; 4 *K* *bōik*. 5 *U*<sub>3</sub> *°vūnāt*; *M*<sub>1</sub> *°vūnd*. 6 *Mf*<sub>1</sub>, *M*<sub>2</sub> pref. *u*. 7 *Mf*<sub>1</sub>, *U*<sub>1</sub>, *s*, *K*, *Mr*<sub>1</sub> *pišn*. 8 *Mf*<sub>2</sub> om.; *U*<sub>3</sub> *°vūnāt*; *M*<sub>1</sub> *°vūnd*. 9 *Mf*<sub>1</sub>, *M*<sub>2</sub> pref. *u*; *Mf*<sub>2</sub> adds *i*. 10 *Mf*<sub>1</sub> *apasišn*; *Mf*<sub>2</sub> *pēšn*. 11 *U*<sub>3</sub> *°vūnāt* and adds *aēy puštīh yehvūnāt*; *M*<sub>1</sub> *°vūnd*. 12 *U*<sub>3</sub>, *M*<sub>1</sub>, *s* *ḡurnā*. 13 *U*<sub>1</sub>, *s*, *D*, *L*<sub>12</sub>, *M*<sub>1</sub>, *s* *°vūnāt*. 14 *Mf*<sub>1</sub>, *U*<sub>2</sub>, *K*, *L*<sub>12</sub>, *A*, *M*<sub>1</sub>, *s*, *Mr*<sub>1</sub>, *s* pref. *u*; all except *U*<sub>3</sub>, *K*, *M*<sub>1</sub> have *dāhmān*. 15 *U*<sub>1</sub> *sardār*. 16 *Mf*<sub>2</sub> adds *mā yehvūnēt amat ḡurnā sardār rā dāhm sardār*; *U*<sub>1</sub> *°vūnāt*; *U*<sub>3</sub> *āt* and adds *aēy gušn gabrān yehvūnēt aēy nēwak gabrā yehvūnāt mavan valā rāe Yasišn vabidūnd*; *D*, *L*<sub>12</sub>, *M*<sub>1</sub> *°vūnāt*; *M*<sub>3</sub> adds *madam yehvūnēt mavan ḡurnā sardār rā dāhmān sardār*. 17 MSS. have *Atahš*; *U*<sub>3</sub>, *M*<sub>1</sub> pref. *ae*; *D* adds *i*.

## 5. 9

1 MSS. have *sōčāk*. 2 *Mf*<sub>2</sub>, *U*<sub>3</sub> *°vūnāt*; *M*<sub>1</sub> *°vūnd*. 3 *M*<sub>1</sub> pref. *u*. 4 *Mf*<sub>1</sub> *sōč*; rest *sōčāk*. 5 *U*<sub>3</sub> *°vūnāt*; *M*<sub>1</sub> *°vūnd*. 6 *Mf*<sub>2</sub> adds *aēy hamāe ēton yehvūnāt*. 7 *M*<sub>1</sub> pref. *u*. 8 *U*<sub>3</sub> *°vūnāt*; *M*<sub>1</sub> *°vūnd*. 9 *Mf*<sub>2</sub> *denm*. 10 *Mf*<sub>1</sub>, *M*<sub>2</sub> pref. *u*; *Mf*<sub>2</sub> *vaxšāk*; *U*<sub>2</sub> *vaxšāk*. 11 *Mf*<sub>2</sub> om.; *U*<sub>3</sub> *°vūnāt* and adds *aēy puštīh yehvūnāt*; *M*<sub>1</sub> *°vūnd*. 12 *Mf*<sub>2</sub>, *M*<sub>1</sub> *denm*. 13 All except *Mf*<sub>1</sub>, *U*<sub>1</sub>, *s*, *D*, *K*, *L*<sub>12</sub>, *M*<sub>1</sub> add *aēy-at awzūn yehvūnēt*. 14 *Mf*<sub>2</sub>, *U*<sub>1</sub>, *D*, *K*, *M*<sub>1</sub>, *s* om. *aēy* . . . *yehvūndē*.

15 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *hamāk*. 16 Mf<sub>2</sub> *val*; U<sub>1</sub> *hanā*; U<sub>2</sub> *at*. 17 U<sub>2</sub> *om*. 18 U<sub>2</sub>, A, M<sub>1</sub> *om*. 19 Mf<sub>1</sub> *dērag*; Mf<sub>2</sub> *derag*. 20 Mf<sub>2</sub> *pref. madam i*; U<sub>2</sub>, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *pref. madam*; K adds on the margin: *amat val awšār šapīr awšār šapīr hanā aēy awšār Yazīšn Fraškart vabidūnēt aēy vad Ristāxēs denā mān rōšn yehvūnde*. 21 Mf<sub>1</sub>, U<sub>2</sub>, D, K, L<sub>12</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *om*; U<sub>1</sub> *i*; M<sub>2</sub> *mā*. 22 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, M<sub>1</sub> *om*. 23 K, L<sub>12</sub>, M<sub>1</sub> *om*. 24 Mf<sub>2</sub>, U<sub>1</sub>, K, L<sub>12</sub>, M<sub>1</sub> *om*; U<sub>2</sub> adds *madam*; D *madam*. 25 M<sub>1</sub> *om*. 26 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, M<sub>1</sub> *om*. 27 Mf<sub>2</sub> *om*, and adds *bēn 57 šant*; U<sub>2</sub> *kardārīh* and adds *bēn 57 šant*; D gives the sentence thus: *amat val levatā awšār šapīr Fraškart vabidūnēt aēy vad Ristāxēs bēn denā mān rōšn yehvūnde*; A, M<sub>2</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *bēn 57 šant*. 28 Mf<sub>2</sub> *om*, the sentence; L<sub>12</sub> *om*; M<sub>1</sub> *mavan val awšār šapīr Fraškart vabidūnik for vad . . . šapīr*. 29 U<sub>1</sub> *zak i*. 30 Mf<sub>1</sub>, L<sub>12</sub> *om. kart*. 31 U<sub>2</sub>, A, Mr<sub>1</sub>, <sub>2</sub> *om*. 32 U<sub>2</sub> adds *rōšn yehvūndāt*.

## 5. 10

1 Mf<sub>1</sub> *°bān*; Mf<sub>2</sub> *yehvūn*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *°būnēt*; M<sub>1</sub> *°būnd*. 2 MSS. have *Atahš*. 3 Only in Mf<sub>1</sub>, U<sub>2</sub>. 4 Mf<sub>2</sub> *berā Ōhrmazd for Ōhrmazd berā*. 5 K adds *i*. 6 K, L<sub>12</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub> add *i*. 7 Mf<sub>2</sub>, M<sub>1</sub> *pref. u*. 8 All except U<sub>1</sub>, D, L<sub>12</sub> *om. ih*; U<sub>2</sub> *om. nih*. 9 Mf<sub>2</sub>, M<sub>1</sub> *pref. u*. 10 So U<sub>1</sub>, <sub>2</sub>, D; Mf<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> *sāyīšn*; Mf<sub>2</sub> *sāīšn*; rest *sāīšnih*. 11 D, A, M<sub>1</sub>, Mr<sub>1</sub> *pref. u*. 12 U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub> add *i*. 13 Mf<sub>2</sub> *om*; M<sub>1</sub> *pref. u*. 14 Mf<sub>2</sub> *om*; all except U<sub>1</sub>, D *om. ih*. 15 Mf<sub>2</sub>, M<sub>1</sub> *pref. u*. 16 So U<sub>2</sub>; Mf<sub>1</sub>, U<sub>1</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> *sāyīšn*; rest *sāīšn*. 17 MSS. give the word in Av. characters. 18 Mf<sub>1</sub>, U<sub>1</sub> *v for a*. 19 Mf<sub>1</sub>, <sub>2</sub> *om*; A, Mr<sub>1</sub> *mavan*; M<sub>1</sub> *om. amat . . . kabed yehabūn*. 20 Mf<sub>1</sub> *om. f*; U<sub>1</sub>, K, L<sub>12</sub> *mān*. 21 D *kabed*. 22 So U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>; Mf<sub>1</sub>, <sub>2</sub> *yehabūn*; U<sub>1</sub> *yehvūnde*; U<sub>2</sub>, D, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *°būnāt*. 23 U<sub>1</sub>, K, L<sub>12</sub> *mān*; D *om. af-mān . . . yehabūn*. 24 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub> *om*. 25 Mf<sub>1</sub> *°būnd*; U<sub>1</sub> *yehvūnde*; U<sub>2</sub>, L<sub>12</sub> *°būnde*. 26 U<sub>2</sub> *pref. mas*; M<sub>1</sub> *frāzānikih*. 27 Mf<sub>2</sub> *i*. 28 Mf<sub>2</sub>, M<sub>1</sub> have *mandavam nēwak xavītūnam for i kār . . . xavītūnam*; U<sub>2</sub> *om*, and has *mēnāk nēwak*; A, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub> add *mandavam i nēwak*. 29 Only in A; all except U<sub>2</sub>, <sub>2</sub>, D, A, Mr<sub>1</sub>, <sub>2</sub> have *u*. 30 Mf<sub>1</sub> *dātistān*; U<sub>2</sub>, <sub>2</sub>, K *om. k*; A *ā* in Av. characters. 31 U<sub>2</sub>, M<sub>2</sub> *°tūnēm*; A, Mr<sub>1</sub> one stroke less. 32 U<sub>1</sub> *awsūnikhā*; U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sub>2</sub>, Mr<sub>1</sub> *pref. u*; U<sub>2</sub> *pref. u and om. ih*; D *awsūnikh*. 33 M<sub>1</sub> *om*. 34 All except Mf<sub>2</sub>, U<sub>2</sub>, D, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *pref. i*. 35 Mf<sub>1</sub>, L<sub>12</sub>, A, M<sub>2</sub>, Mr<sub>2</sub> *°tūnam*. 36 Mf<sub>2</sub> *pref. u*. 37 Mf<sub>2</sub> *vad-am for vad mān*. 38 Mf<sub>2</sub> *hizvūnikh*; D *h* in Av. character. 39 So A; all except U<sub>1</sub>, <sub>2</sub>, <sub>2</sub>, D, M<sub>1</sub>, Mr<sub>1</sub> have *u*. 40 Mf<sub>1</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub> *om. k*; Mf<sub>2</sub> *dāstān*. 41 U<sub>1</sub> *om. ē*. 42 Mf<sub>2</sub> *om*; U<sub>2</sub> *°vūnēt*. 43 Mf<sub>2</sub> *om. v*; U<sub>2</sub> *pref. u*. 44 Mf<sub>2</sub> *vad-am for vad mān*. 45 U<sub>2</sub> *°vūnēt*. 46 U<sub>2</sub>, A *pref. u*. 47 Mf<sub>1</sub> *om*. 48 Mf<sub>2</sub> *vad-am for vad mān*. 49 Mf<sub>2</sub> adds *aēy vad-am uš*. 50 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, M<sub>1</sub> *om. pavan . . . fraxv yehvūndāt*; M<sub>2</sub> gives *pavan . . . fraxv yehvūndāt* after *gās yehvūndāt*. 51 All except A, Mr<sub>1</sub>, <sub>2</sub> *om. kār . . . fraxv yehvūndāt*; U<sub>2</sub> has *Dēnā fraxv*. 52 Mf<sub>2</sub> *u*; U<sub>2</sub>, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub>, <sub>2</sub> *om*. 53 Mf<sub>2</sub>, U<sub>2</sub> *om. k*. 54 A *frēh*. 55 Mf<sub>2</sub> *vidnā and adds fraxv*; M<sub>2</sub> *gāš*. 56 U<sub>2</sub> *°vūnēt*; M<sub>2</sub> adds *pavan kār fraxv yehvūndāt*. 57 Mf<sub>1</sub> *om. xrat āxar . . . šāyet yedrūntān*; U<sub>2</sub>, A, M<sub>2</sub>, <sub>2</sub>, Mr<sub>2</sub>, <sub>2</sub> give the same after *ō kār yāityand*; U<sub>2</sub> *pref. u*; A, Mr<sub>1</sub> add *i*; M<sub>2</sub> *om. xrat āxar yemalēlūnam*. 58 A one stroke less. 59 Mf<sub>1</sub>, K, L<sub>12</sub> *i mas i for*

*aēy-am* . . . *šapīr*; U<sub>1</sub>, K give *aēy-am* . . . *kār šāyet yedrūntan* on the margin. 60 Mf<sub>2</sub>, U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sup>2</sup> *°bān*; M<sub>1</sub> *bānd*. 61 U<sub>2</sub>, M<sub>2</sub> om.; A, M<sub>2</sub>, *maš*. 62 Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub>, A, Mr<sub>1</sub>, <sup>2</sup> *i*; U<sub>1</sub>, K *i u*; U<sub>2</sub> om. 63 All except Mf<sub>2</sub>, U<sub>1</sub>, <sup>2</sup> D, K give *dō barā* . . . *lā šāyet* after *ō kār yāstānd*. 64 Mf<sub>2</sub>, U<sub>1</sub>, <sup>2</sup> K, M<sub>2</sub>, <sup>2</sup> *dānākihā*; U<sub>2</sub> repeats *i*; M<sub>1</sub> *dānāihā*. 65 U<sub>2</sub>, M<sub>1</sub> om. 66 U<sub>2</sub> om. *aš*. 67 U<sub>2</sub> om. 68 K *ēi* cut off in the margin; M<sub>1</sub> *°mānd*. 69 M<sub>1</sub> *kart*. 70 M<sub>1</sub> *u*. 71 U<sub>1</sub> *bēn*; U<sub>2</sub>, M<sub>1</sub> om. 72 A, Mr<sub>1</sub> *āsnēt*; M<sub>1</sub> *āsn i*. 73 Mf<sub>2</sub> om. *pētāk* . . . *pētāk āsn xrat*. 74 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sup>2</sup> pref. *u*; M<sub>2</sub> om. 75 U<sub>1</sub>, K, A om.; M<sub>1</sub> *u*. 76 D, A, M<sub>1</sub> om. *ā*. 77 K *k* cut off in the margin. 78 Mf<sub>2</sub>, U<sub>2</sub>, A, M<sub>2</sub>, <sup>2</sup> Mr<sub>1</sub>, <sup>2</sup> om. *ih*; M<sub>2</sub> om. <sup>2</sup> *ā*. 79 M<sub>1</sub>, <sup>2</sup> *matan*. 80 D om. *ā*. 81 A' adds *ait gōšān*. 82 K om. 83 Mf<sub>1</sub>, L<sub>12</sub> pref. *xrat āxar yemalēlūnam i*; Mf<sub>2</sub> om. *mas* . . . *ō kār yāityūd*; U<sub>1</sub>, K add *i*; U<sub>2</sub>, A, M<sub>2</sub>, <sup>2</sup> Mr<sub>1</sub>, <sup>2</sup> *xrat āxar yemalēlūnam aēy-am yehabūn maš u šapīr*; M<sub>1</sub> pref. *u*. 84 M<sub>1</sub> om. *ā*. 85 U<sub>2</sub> om.; A, Mr<sub>1</sub> *ae*; M<sub>1</sub> *xrat*. 86 U<sub>2</sub>, M<sub>2</sub>, <sup>2</sup> pref. *ae*; A, Mr<sub>1</sub>, <sup>2</sup> *ae*. 87 So D, A, Mr<sub>1</sub>; Mf<sub>1</sub>, U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, <sup>2</sup> Mr<sub>2</sub> *°lūnt*; K *°nam*; M<sub>1</sub> *°lūnd*; Mr<sub>2</sub> *lūt*. 88 K *min*. 89 M<sub>1</sub> *°mānd*. 90 U<sub>1</sub>, <sup>2</sup> <sup>2</sup> D, K, L<sub>12</sub>, M<sub>2</sub>, <sup>2</sup> Mr<sub>1</sub>, <sup>2</sup> add *i*; M<sub>1</sub> *so. u.* 91 M<sub>1</sub> *°tūnd*. 92 U<sub>2</sub> pref. *la*; <sup>2</sup> <sup>2</sup> M<sub>1</sub>, Mr<sub>1</sub> *°lūnēt*. 93 A two strokes less; M<sub>1</sub> *°lūnd*. 94 M<sub>1</sub> om. 95 U<sub>2</sub>, K, L<sub>12</sub>, A, M<sub>2</sub>, <sup>2</sup> Mr<sub>1</sub>, <sup>2</sup> om. *aš*. 96 M<sub>1</sub> *°mānd*; Mr<sub>2</sub> repeats *yekavīm*. 97 A adds *mavan*; M<sub>1</sub> *°vūnd*. 98 M<sub>1</sub>, <sup>2</sup> pref. *u*. 99 U<sub>2</sub> *ān*. 100 M<sub>1</sub> *°vānd*. 101 Only in U<sub>2</sub>, D, M<sub>1</sub>. 102 All except U<sub>2</sub>, D om. 103 U<sub>1</sub> *°dūnt*; U<sub>2</sub> *°dūnēt*. 104 A, M<sub>1</sub>, Mr<sub>1</sub> pref. *u*. 105 K, L<sub>12</sub>, M<sub>2</sub>, <sup>2</sup> Mr<sub>2</sub> add *i*. 106 M<sub>1</sub> *°vūnd*. 107 Only in U<sub>2</sub>, D, M<sub>1</sub>. 108 All except U<sub>2</sub>, D om. 109 A, M<sub>2</sub>, Mr<sub>1</sub> pref. *u*. 110 Mr<sub>2</sub> adds *i*. 111 M<sub>1</sub> *°vūnd*. 112 Only in U<sub>2</sub>, D, M<sub>1</sub>. 113 All except U<sub>2</sub>, D om.; M<sub>2</sub> *u*. 114 A om. 115 So Mf<sub>1</sub>; A *yāitānt*; M<sub>2</sub> *yātānd*; rest *yāityūd*. 116 Mf<sub>1</sub>, U<sub>1</sub>, K, L<sub>12</sub> om. the rest of the paragraph; U<sub>2</sub> has *xrat mānad* for *ae* . . . *xrat*. 117 All except U<sub>2</sub>, D, M<sub>2</sub>, Mr<sub>1</sub> add *i*; M<sub>1</sub> adds *sak*. 118 M<sub>1</sub> *°vānd*. 119 Mf<sub>2</sub> om. *mavan zamānak* . . . *šnāsik sak yehvūnēt*. 120 D, M<sub>1</sub>, <sup>2</sup> *ān*. 121 M<sub>1</sub> *°vūnd*. 122 U<sub>2</sub>, D, M<sub>2</sub> add *i*; A pref. *pavan*. 123 M<sub>1</sub> om. 124 U<sub>2</sub> *dānand*. 125 U<sub>2</sub>, <sup>2</sup> A, M<sub>2</sub>, <sup>2</sup> Mr<sub>1</sub>, <sup>2</sup> om. *k*; M<sub>1</sub> *u šnāsik*. 126 All except U<sub>2</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> add *i*. 127 M<sub>1</sub> *°vūnd*. 128 U<sub>1</sub>, <sup>2</sup> L<sub>12</sub> pref. *i*. 129 So U<sub>2</sub>, A, M<sub>1</sub>, <sup>2</sup> Mr<sub>2</sub>; U<sub>2</sub>, M<sub>2</sub> *sinān*; rest *syān*. 130 D *awzūnih*. 131 U<sub>2</sub>, D, M<sub>2</sub> *ān*. 132 M<sub>1</sub> *°vūnd*. 133 U<sub>2</sub> om. 134 Only in D, M<sub>1</sub>. 135 All except D, M<sub>1</sub>, Mr<sub>1</sub> add *i*. 136 U<sub>2</sub>, M<sub>2</sub> *dānand*; D, M<sub>1</sub> *xavitūd*. 137 Only U<sub>2</sub>, D, M<sub>2</sub> give this sentence; D om. *ae*. 138 MSS. have *Atahš*. 139 D om.

## 5. II

1 MSS. give this sentence in the 10th paragraph; Mf<sub>2</sub> om. *ē*; U<sub>1</sub>, <sup>2</sup> <sup>2</sup> K, L<sub>12</sub>, M<sub>2</sub>, <sup>2</sup> Mr<sub>2</sub> pref. *u*; D pref. the sentence thus: *u sak-ič lālātar dušman aēy bēn dušman vānēt martān bēn dušman tabrūnastan martih yehabūnde āxar hammartāszakih patūkih pavan kār dēnāk*; A, Mr<sub>1</sub> *u sak-ič*. 2 M<sub>1</sub>, Mr<sub>1</sub> om. 3 U<sub>1</sub>, <sup>2</sup> K, L<sub>12</sub>, A, M<sub>2</sub>, <sup>2</sup> Mr<sub>1</sub>, <sup>2</sup> *martān*; U<sub>2</sub> *martānakih yehabūnd*; M<sub>1</sub> *bēn dušman vānitān martumān*. 4 Mf<sub>2</sub>, U<sub>2</sub> *hamartāszakih*; M<sub>1</sub> pref. *āxar*. 5 Mf<sub>1</sub>, U<sub>1</sub>, K, L<sub>12</sub>, M<sub>1</sub>, <sup>2</sup> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sup>2</sup> give the word after *dēnā*; U<sub>2</sub> pref. *aēy*. 6 U<sub>2</sub> pref. *tuvānākih*; M<sub>1</sub> pref. *u*. 7 So Mr<sub>1</sub>; all except U<sub>1</sub>, A, M<sub>1</sub> have *u*. 8 Mf<sub>2</sub> *dāristān*; U<sub>2</sub> *dēnāk yehabūnd*; A, Mr<sub>1</sub> *dēnāk*. 9 Mf<sub>1</sub>, M<sub>1</sub> *stēnag*; Mf<sub>2</sub> *stēnagih*. 10 Mf<sub>2</sub> om. 11 U<sub>2</sub> *tuvān ait*; D *tuvān yehvūnāt*. 12 Mf<sub>2</sub>, U<sub>2</sub>, A, M<sub>2</sub>, <sup>2</sup> Mr<sub>1</sub>, <sup>2</sup> add *tuxīših tuvān yehvūnāt kartan*. 13 Mf<sub>1</sub>, <sup>2</sup>

*axvāih*; U<sub>1</sub>, s, D, K *axvāb*; U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, s, Mr<sub>1</sub>, 2 om.; M<sub>1</sub> u *axvāih*. 14 M<sub>1</sub> *aēy-om*. 15 Mf<sub>2</sub> repeats *min Dēnik*. 16 U<sub>1</sub>, D, M<sub>1</sub> pref. *vēš*. 17 Mf<sub>2</sub> adds in red ink: *čīgōn min Dēn denā kalām nēwak frajām pētāk aūt*. 18 Mf<sub>2</sub> *srišūtāk*; U<sub>2</sub>, s, L<sub>12</sub>, A, M<sub>2</sub>, s, Mr<sub>2</sub> *srišūtāk*; M<sub>1</sub> gives *aēy bēn yūm u lēlayā min srišūtāk vēš lā xelmūnam for srišūtāk . . . xelmūnam*. 19 U<sub>2</sub>, D, K om. 20 Mf<sub>1</sub> *°mānēt*; Mf<sub>2</sub> *°mānt*. 21 Only D gives this gloss. 22 Mf<sub>1</sub>, s, U<sub>1</sub>, L<sub>12</sub>, M<sub>2</sub> *gāsih*; M<sub>2</sub> *gāš*. 23 Mf<sub>2</sub> om. 24 U<sub>2</sub>, L<sub>12</sub>, M<sub>2</sub>, s, Mr<sub>1</sub>, s *Bāšasp*. 25 M<sub>1</sub> om. 26 A, M<sub>1</sub> om. *āt*. 27 Mf<sub>1</sub>, U<sub>2</sub> *°vūnēt*; U<sub>1</sub> *būt*; A *°vūnāt yehvūnt*. 28 Mf<sub>1</sub>, K, L<sub>12</sub>, M<sub>1</sub> add *xvēš ravēš*; Mf<sub>2</sub> *ae xā r u b u ī s r eš*; U<sub>1</sub>, D add *xvāhrīš* with *xvēš ravēš* on the margin; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, s add *xā ravēš ī rāe*; M<sub>2</sub> adds *xvēš ravēš rāe*. 29 Mf<sub>1</sub>, U<sub>2</sub>, D u *jikārāz*; Mf<sub>2</sub> u *jigārīh*; U<sub>1</sub> u *jikārāz* i with *jigārīh* on the margin; U<sub>2</sub> u *jikār aēy zār bāzū hūšyārīh* for u *jigār* and has *zār bāzū* in Pers. characters; K, A, M<sub>2</sub>, s, Mr<sub>1</sub>, s u *jikāryāz*; L<sub>12</sub> *jikārāz ī*. 30 U<sub>2</sub>, A, M<sub>1</sub>, s, Mr<sub>1</sub>, s om. 31 Mf<sub>1</sub> pref. u. 32 Mf<sub>1</sub>, A, M<sub>1</sub>, Mr<sub>1</sub> om. 33 Mf<sub>2</sub> om. *nām burtār i*. 34 U<sub>2</sub>, s, D, K, A, M<sub>1</sub> om. 35 Mf<sub>1</sub>, U<sub>1</sub>, s, D, K, L<sub>12</sub>, M<sub>1</sub> om. 36 D *āšnūtāk*; M<sub>1</sub> *āšnūtāk*. 37 K, M<sub>2</sub>, s pref. u. 38 So in Mf<sub>2</sub>, U<sub>2</sub>, K, A, M<sub>2</sub>, s, Mr<sub>1</sub>, s. 39 M<sub>1</sub>, s *vīrā*. 40 Mf<sub>2</sub>, A, Mr<sub>1</sub>, s om. 41 U<sub>2</sub> adds *barā yehabūd*; M<sub>1</sub> om. *ik*. 42 U<sub>1</sub>, M<sub>1</sub> *hurōst*; U<sub>2</sub> om.; U<sub>2</sub> has *hudānāk u huvīr aēy apāyīšnīh pur šnāsak pavan zak i āxar āxar apāyet huā r u s p nēwak rōi aēy xāp čīhr i huāb aēy nēwak ābrū yaxsenund u min tangīh bōjēnēt aēy min Dōzaxv bōjēnēt aēy ahrākīh vabidūnēt kartan dānākīh zak mavan kār i Tan Pasīn yehvūnēt* for *hamrōst . . . apāyet kartan*; D *hurōst* and adds *hu mavan nēwak rōi xāp čīhr i huāb aēy nēwak ābrū*; L<sub>12</sub> om. *hamrōst . . . Dōzaxv*. 43 Mf<sub>2</sub> om. *ā*; D om. *xvāpar . . . bōxtār*; M<sub>1</sub> om. *r*; M<sub>2</sub> gives in red ink on the margin *aēy nēwak ābrū yaxsenund*. 44 U<sub>1</sub>, M<sub>1</sub> om. 45 So U<sub>1</sub>, M<sub>1</sub>; D, L<sub>12</sub> add *ih*; rest *bōxt*. 46 U<sub>1</sub>, M<sub>1</sub> om. 47 U<sub>1</sub>, M<sub>1</sub> om.; D adds *bōjēnēt aēy ahrākīh vabidūnēt*. 48 Mf<sub>2</sub> *hvīr*; D pref. u; K *hamvīr* but *huvīr* on the margin. 49 Mf<sub>1</sub>, U<sub>2</sub>, A, M<sub>2</sub>, s, Mr<sub>1</sub>, s add *i*; U<sub>1</sub> *apāyīšnīh*. 50 U<sub>1</sub> adds *i*; D *dānākīh*; A, Mr<sub>1</sub>, s *šnāsī*. 51 A, Mr<sub>1</sub> *zak pavan* for *pavan zak i*. 52 D, M<sub>1</sub>, s om. 53 M<sub>1</sub> om. 54 D adds *dānākīh ō mavan kār pasīn dānēt*. 55 U<sub>2</sub> om. 56 Mf<sub>2</sub> *ō*; U<sub>1</sub>, s, s, A, M<sub>2</sub>, s, Mr<sub>1</sub>, s add *i*. 57 U<sub>1</sub> *frādahnāt*; U<sub>2</sub> adds *frasand*; K *frāxnāt*; L<sub>12</sub> *frēdahnāt*; M<sub>1</sub> *°vūnēt*. 58 Mf<sub>1</sub>, U<sub>2</sub>, s, M<sub>1</sub>, s, Mr<sub>1</sub>, s *vēš*. 59 U<sub>2</sub> *rōīstāk*; U<sub>2</sub> adds *ēton frazand nām burtār barā li yehabūn*; D adds *ēton frazand nām burtār barā li yehabūnāe*; A, M<sub>2</sub>, s, Mr<sub>2</sub> *rōtastāk*.

## 5. 12

1 Mf<sub>2</sub> *°bānt*. 2 All except Mf<sub>1</sub> have *Atahš*. 3 Mf<sub>2</sub>, U<sub>2</sub>, K, M<sub>1</sub>, s om. 4 Mf<sub>2</sub> *berā i Ōhrmasd* for *Ōhrmasd berā*. 5 Mf<sub>2</sub> *mavan zak* for *zak mavan*; U<sub>1</sub> *ān*; D, K, M<sub>2</sub> add *i*. 6 Mf<sub>1</sub> adds *i*; M<sub>1</sub> adds *aēy yehvūnd*. 7 Mf<sub>1</sub>, U<sub>2</sub>, K *frāč*; L<sub>12</sub> *brāč*; M<sub>1</sub> *aw*. 8 Mf<sub>1</sub>, U<sub>2</sub>, A add *ih*; U<sub>2</sub> adds *aēy lā sazāih*. 9 D om. *č*. 10 Mf<sub>2</sub>, U<sub>2</sub>, D, M<sub>1</sub> om. 11 Mf<sub>2</sub> *val*; U<sub>2</sub> adds *vad*. 12 Mf<sub>1</sub>, s repeat; U<sub>1</sub> *hamā*; U<sub>2</sub> *hamāk*; U<sub>2</sub> adds *hamā*; M<sub>1</sub> *hamā hamā*. 13 Mf<sub>2</sub> adds *zak i*; U<sub>2</sub> *ra* twice. 14 Mf<sub>1</sub>, U<sub>2</sub>, D, M<sub>1</sub>, s om. 15 Mf<sub>1</sub> om. *ān*. 16 Mf<sub>2</sub>, U<sub>2</sub>, D, M<sub>1</sub> om. 17 U<sub>2</sub> adds *ih*. 18 U<sub>2</sub>, s, D, A, M<sub>1</sub>, Mr<sub>1</sub> om. 19 Mf<sub>2</sub>, U<sub>1</sub>, M<sub>1</sub> *hamā*; U<sub>2</sub>, D, K, L<sub>12</sub>, A, M<sub>2</sub>, s, Mr<sub>1</sub>, s *hamāe*. 20 U<sub>2</sub>, D add *aēy bēn Vahišt jīvāk lenā yehvūnd*. 21 Mf<sub>2</sub>, U<sub>1</sub> *°vūnd*; U<sub>2</sub> *°vūnam* and adds *aēy aršānīk yehvūnam*; D, M<sub>1</sub> *°vūnam*. 22 Mf<sub>2</sub> *zak i*; D *sak*. 23 U<sub>2</sub> *fšā*. 24 Mf<sub>2</sub> *°dūnd*;

U<sub>8</sub>, D, M<sub>1</sub> °dūnam. 25 Mf<sub>1</sub>, U<sub>8</sub>, D, M<sub>1</sub>, 2 om. 26 Mf<sub>2</sub> adds i; U<sub>8</sub> om. J. 27 U<sub>8</sub> tā. 28 Mf<sub>1</sub>, 2, U<sub>1</sub>, K om. 29 Mf<sub>2</sub> ē; U<sub>8</sub>, L<sub>12</sub>, A, M<sub>1</sub> om. 30 U<sub>1</sub>, 2, L<sub>12</sub>, M<sub>2</sub>, 2, Mr<sub>1</sub> °srauih; A °sraui. 31 Mf<sub>1</sub>, D pref. i. 32 Mf<sub>1</sub>, U<sub>8</sub> pref. u; Mf<sub>2</sub> om.; U<sub>1</sub>, L<sub>12</sub>, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 *zak-ič*; U<sub>8</sub>, K add i. 33 Mf<sub>1</sub>, 2, U<sub>8</sub>, 2, K pref. i; U<sub>8</sub>, D, M<sub>1</sub> om. č. 34 Mf<sub>2</sub> val ō; U<sub>1</sub>, 2, D, L<sub>12</sub>, A, M<sub>1</sub> om. 35 D gives *nēwak xvatāih* below the word; L<sub>12</sub> *huaēvīh*. 36 Mf<sub>1</sub>, 2 u *dōisrīh*; U<sub>8</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2, pref. *nēwak dēlih i*; U<sub>8</sub> *vatarītan*; M<sub>1</sub> pref. u; M<sub>2</sub> u *dōisrīh* in the margin. 37 Mf<sub>2</sub> om. n; U<sub>8</sub>, M<sub>2</sub>, 2, Mr<sub>2</sub> pref. i; D *min sak*. 38 D adds *pūhl*; A *Časōdarg*; M<sub>1</sub> *Činvatarag*.

## 5. 13

1 MSS. °vistīn; Mf<sub>2</sub> *val harvispīn*. 2 Mf<sub>1</sub> *lak*; Mf<sub>2</sub> *yedrūd*. 3 MSS. have *Ātahš*. 4 Mf<sub>2</sub>, U<sub>2</sub>, 2, D, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2 om. 5 Mf<sub>2</sub> adds *val valā mavan* *Ātahš pavan xānak hučašmayān val valā*; U<sub>8</sub> adds *pavan hamā ēšān denā gōwišn yemalelūnēt*; D adds *aēy pavan hamā ēšān denā gōwišn yemalelūnēt barā valāšān gōwišn yemalelūnēt*. 6 Mf<sub>2</sub> pref. *pavar*; U<sub>8</sub> om. 7 Mf<sub>1</sub>, D om. 8 Mf<sub>2</sub> om.; U<sub>8</sub> adds i *tak*. 9 U<sub>8</sub>, D add *xvā ē t*. 10 U<sub>1</sub> *daham* and explains it in Pers. by *nēk*. 11 Mf<sub>2</sub> adds i and om. *zak Ātaš . . . Ātaš min*; D adds i. 12 MSS. have *Ātahš*. 13 U<sub>8</sub> om. 14 Mf<sub>1</sub>, M<sub>1</sub> om. 15 M<sub>2</sub> *yatbinūnēt*. 16 U<sub>8</sub> *anj rāmišnih xvā ē t*; A adds č after *an*. 17 D, K add i. 18 MSS. have *Ātahš*; U<sub>2</sub>, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 add *ōhrmasd*. 19 MSS. °vistīn; Mf<sub>2</sub> *af-aš harvispīn*. 20 Mf<sub>1</sub> *kāmāk*; U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 add *aēy-aš apāyet*. 21 Mf<sub>1</sub> om.; Mf<sub>2</sub> *Ātahš ōhrmasd aēy-aš apāyet*; U<sub>2</sub>, L<sub>12</sub>, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 om. 22 Mf<sub>2</sub> om. ih; U<sub>8</sub> *huvārišnih*; D, M<sub>1</sub> pref. *mavan*. 23 Mf<sub>1</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, 2 om. 24 Mf<sub>2</sub> gives *Spitāmān Zaratušt* for the remaining part of the sentence; Mr<sub>1</sub> om. 25 Mf<sub>1</sub> adds *ih*; U<sub>8</sub> adds i; Mr<sub>1</sub> om. a. 26 M<sub>1</sub> om. *barā . . . denā*. 27 Mf<sub>2</sub>, U<sub>1</sub>, M<sub>1</sub> *nāmčāšīh*. 28 Mf<sub>1</sub> adds *bēn*. 29 M<sub>2</sub> om. 30 Mf<sub>1</sub>, L<sub>12</sub> om.; Mf<sub>2</sub> om. the gloss. 31 U<sub>1</sub>, D, K *mavan*; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *denā*; U<sub>8</sub> adds *mā*; M<sub>1</sub> adds *mavan*; Mf<sub>1</sub>, L<sub>12</sub>, M<sub>2</sub> om. 32 Mf<sub>1</sub>, L<sub>12</sub> om.; U<sub>2</sub>, Mr<sub>1</sub> *madam*; U<sub>8</sub>, M<sub>2</sub> add i; M<sub>2</sub>, Mr<sub>2</sub> *madam i*. 33 Mf<sub>1</sub>, L<sub>12</sub> om.; U<sub>1</sub>, M<sub>1</sub> *yehabūntan*; M<sub>2</sub> adds *denā*. 34 So in U<sub>2</sub>, 2, M<sub>2</sub>, Mr<sub>2</sub>. 35 U<sub>2</sub> *baršīh*. 36 So U<sub>8</sub>, A, Mr<sub>1</sub>; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *denā*; M<sub>1</sub> adds *mavan*; rest om. 37 M<sub>1</sub> *gūmbad*. 38 Mf<sub>1</sub>, K, L<sub>12</sub> om. 39 So U<sub>2</sub>, 2, A, M<sub>1</sub>, 2, Mr<sub>1</sub>, 2; rest om. 40 Mf<sub>1</sub> adds *ih*. 41 M<sub>1</sub> om. *ih*. 42 Mf<sub>1</sub>, U<sub>1</sub>, D, K, L<sub>12</sub>, M<sub>2</sub> om.; U<sub>8</sub>, A, Mr<sub>1</sub> *hanā*; M<sub>1</sub> *hanā mavan*. 43 Mf<sub>1</sub>, U<sub>1</sub>, 2, D, K, L<sub>12</sub>, M<sub>2</sub> om. 44 U<sub>1</sub>, D *Spitāmān*. 45 Mf<sub>1</sub>, U<sub>1</sub>, D, K, L<sub>12</sub> om.; MSS. have *Zaratuhšt*.

## 5. 14

1 Mf<sub>2</sub> *zak i*. 2 Mf<sub>2</sub> °vispīn; rest °vistīn. 3 U<sub>8</sub> *gabrā*; D, M<sub>1</sub> om. 4 Mf<sub>2</sub> *martumān*; D repeats a. 5 MSS. have *Ātahš*. 6 Mf<sub>1</sub> ō; U<sub>1</sub>, D, K, L<sub>12</sub> om.; U<sub>8</sub>, M<sub>1</sub> *madam*. 7 Only in M<sub>2</sub>, Mr<sub>1</sub>, 2. 8 U<sub>1</sub>, A, Mr<sub>1</sub> *nikirēt*. 9 U<sub>8</sub>, D, M<sub>2</sub> give this gloss. 10 U<sub>2</sub>, M<sub>2</sub> pref. *mavan*. 11 MSS. *Ātahš*. 12 M<sub>2</sub> om. 13 U<sub>8</sub>, D, M<sub>2</sub> *sātūnēt*. 14 M<sub>2</sub> *nikirēt*. 15 D *yāityūnt*. 16 U<sub>8</sub> om. w; D, M<sub>2</sub> i *ašt* for *ayōw lā*. 17 D *ēgōn*; M<sub>2</sub>, Mr<sub>2</sub> add *mā aēy*. 18 Mf<sub>1</sub> *mā* but *madam* above the line; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *aēy madam*; D *mavan*; A, Mr<sub>1</sub> add *ae madam*; M<sub>2</sub> *madam*. 19 Mf<sub>1</sub> *hamsāk*; Mf<sub>2</sub> om.; U<sub>1</sub>, 2, K, L<sub>12</sub> *hamāe*; M<sub>1</sub> *hamyā*; U<sub>2</sub>, D, A, M<sub>2</sub>, 2, Mr<sub>1</sub>, 2 *hamsāk*. 20 Mf<sub>1</sub>, K, L<sub>12</sub> add *valā i*; Mf<sub>2</sub>



om.; U<sub>1</sub>, <sub>2</sub> add *valā*; D *sak valā*; M<sub>2</sub> adds *lā*. 21 Mf<sub>1</sub>, K *hamsāk*; Mf<sub>2</sub> om.; U<sub>2</sub> *hamxā*; M<sub>1</sub> *hamyā*; rest *hamxāk*. 22 Mf<sub>2</sub> om.; U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>2</sub> *barāt*; A, Mr<sub>1</sub> *burt*; M<sub>1</sub> °*rūd*. 23 Mf<sub>1</sub> pref. *aēy*; M<sub>1</sub> *hamčigōn min sak* for *dōst ō dōst*; M<sub>2</sub> adds *barāt*. 24 Mf<sub>2</sub> *val valā*. 25 Mf<sub>2</sub> adds *yedrūnāt*. 26 M<sub>1</sub> *raftārān*. 27 Mf<sub>2</sub>, M<sub>1</sub> add *ān*; Mr<sub>1</sub>, <sub>2</sub> *anšūtār*. 28 Mf<sub>2</sub> om. the rest; M<sub>1</sub> *sak*. 29 Mf<sub>1</sub> *valā-č*; Mf<sub>2</sub> *val sak*. 30 Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, D, M<sub>1</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add *raftār Atahš*. 31 U<sub>2</sub> *armastāt*; U<sub>2</sub> *armasāt ašt* and adds *čigōn mavan Atahš min levīn raftārān bōi basīm bavīhūnēt*; D *armēštār*. 32 So Mf<sub>1</sub>, U<sub>1</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>; rest om. 33 Mf<sub>2</sub> om. the rest; U<sub>2</sub> pref. *min*; M<sub>1</sub> *u*. 34 M<sub>1</sub> adds *č*. 35 D gives on the margin *as digar kitāb* in Pers. and adds *čigōn mavan hamxāk valā levīn i hamxāk u brāt levīn brāt sātūnēt u min bāhar i hamxāk mandavam i barēt hamčigōn Atāš i Ōhrmasd min levīn raftārān bōi basīm bavīhūnēt*; M<sub>1</sub> °*lūd*; M<sub>2</sub> adds on the margin *čigōn mavan Atahš min levīn raftārān bōi basīm bavīhūnēt*. 36 MSS. have *Atahš*; A om. *Atāš . . . yemalelūnēt*. 37 M<sub>1</sub> *u*. 38 M<sub>1</sub> °*lūd*. 39 U<sub>2</sub> pref. *aēy*; D *tan*; M<sub>1</sub> *aēy tan i*. 40 U<sub>1</sub> *armēsāt*.

## 5. 15

1 A adds *i*. 2 Mf<sub>2</sub>, M<sub>1</sub> om.; U<sub>2</sub> *madam*. 3 D, A *burt*. 4 Mf<sub>1</sub> adds *i*; U<sub>1</sub> *asm*; U<sub>2</sub> pref. *frāč*. 5 Mf<sub>1</sub> *frāč yedrūnyēn*; Mf<sub>2</sub>, M<sub>1</sub> *frāč yedrūd*; U<sub>1</sub> °*rūd*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *frāč yedrūnēt*; U<sub>2</sub> °*rūnyēn*; D adds *aēy kolā aēš mavan min ahrākīh ēsm ēsm madam Atahš hanxetūnt*. 6 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub> om. 7 M<sub>1</sub> om. 8 Mf<sub>2</sub>, U<sub>2</sub>, D, K, A, M<sub>1</sub>, Mr<sub>1</sub> om. 9 U<sub>2</sub>, D, M<sub>2</sub> add *aēy kolā aēš mavan Barsm min ahrākīh bastak Atahš rā yezbexūd*; M<sub>1</sub> *vistard*. 10 Only U<sub>2</sub>, D, M<sub>1</sub>. 11 Mf<sub>2</sub> adds *č*. 12 Mf<sub>1</sub>, U<sub>2</sub> om. 13 U<sub>2</sub> adds *aēy urvar hubōi madam ō Atahš yezbexūd urvar i hadanpāk*; D adds *aēy urvar i hubōi hanxetūnt i yezbexūd*; M<sub>2</sub> adds *aēy kolā aēš mavan Barsm min ahrākīh bastak Atahš rā yezbexūd u urvar hadanpāk aēy urvar aēy urvar hu bōi madam hanxetūd yezbexūd*. 14 Mf<sub>2</sub> adds *i valā*; U<sub>1</sub>, <sub>2</sub>, K add *i*; D has *Atahš Ōhrmasd berā ēton madam sak i ō gabrō āxar āfrīn vabidūnt aēy kolā mavan ēton yezbexūnēt āxar madam valā Atahš i Ōhrmasd āfrīn kūnēt* for *sak āxar . . . i Ōhrmasd*. 15 M<sub>1</sub> *valā*. 16 So Mf<sub>2</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub>; rest *āfrīnēt*. 17 Only in U<sub>1</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>. 18 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *valā*; K om.; A, Mr<sub>1</sub> *mavan ō*. 19 U<sub>2</sub> °*nūtā*; M<sub>1</sub> °*nūd yehvūnāt*. 20 Mf<sub>2</sub> *mavan valā*; M<sub>2</sub> pref. *mavan valā*. 21 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, D, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *abišt*; M<sub>1</sub> *abiš*. 22 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> om. 23 U<sub>2</sub>, D, M<sub>2</sub> add *yehvūnāt*.

## 5. 16

1 U<sub>2</sub> pref. *lālā*; D *lālā*; M<sub>2</sub> pref. *lāl*. 2 Mf<sub>1</sub> *ō*; Mf<sub>2</sub> *val*; M<sub>1</sub> *valā*. 3 Mf<sub>1</sub>, <sub>2</sub>, U<sub>2</sub>, M<sub>1</sub> om. 4 Mf<sub>2</sub> *yehamtūnāt*; U<sub>2</sub> *yehvūnāt*. 5 Mf<sub>1</sub>, M<sub>1</sub> om. 6 U<sub>2</sub> adds *tōxm aēy*. 7 Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, D, K, L<sub>12</sub>, M<sub>2</sub> om. the gloss. 8 Mf<sub>1</sub>, D pref. *u*. 9 Mf<sub>1</sub>, U<sub>2</sub>, M<sub>1</sub>, <sub>2</sub> om. 10 Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, D, K, M<sub>1</sub>, Mr<sub>1</sub> om. 11 D om. *ih*; K *barišnīh*. 12 Mf<sub>1</sub>, <sub>2</sub> *gabrā*; D om.; M<sub>1</sub> *aēy gabrā*. 13 Mf<sub>2</sub>, U<sub>1</sub>, <sub>2</sub>, D, K, M<sub>1</sub> om. 14 U<sub>2</sub> adds *ae ramak gōspandān u anšūtān kabed yehvūnāt*; D om. and gives *aēy ramak tōrādān u gōspandān u kabed gabrādān gušn bēn bitā u dūtak lak awzūn yehvūnāt ae berā i gušn*; M<sub>2</sub> adds *aēy ramak anšūtān u gōspandān kabed*

yehvūnēt; A, Mr<sub>1</sub>, <sub>2</sub> gušnān. 15 Mf<sub>1</sub> pref. u; Mf<sub>2</sub> om. *madam . . . rāst yehvūnēt*; U<sub>1</sub> pref. *lālā*. 16 So Mf<sub>1</sub>; rest *valā*; A *valā* i. 17 U<sub>1</sub>, <sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, <sub>3</sub>, Mr<sub>1</sub>, <sub>2</sub> add i; A om. 18 A om. 19 A om. 20 Mf<sub>1</sub>, U<sub>1</sub>, D, K, L<sub>12</sub>, A, M<sub>2</sub> om. 21 Mf<sub>1</sub>, U<sub>1</sub>, K, add i. 22 U<sub>1</sub> om. 23 Mf<sub>1</sub> adds i; U<sub>1</sub>, A, Mr<sub>1</sub>, <sub>2</sub> *apāyet*. 24 A, M<sub>1</sub>, <sub>2</sub>, Mr<sub>1</sub> om. 25 M<sub>1</sub> om. 26 Only D gives this sentence. 27 U<sub>1</sub> pref. *pavan*; K gives the remaining part of the paragraph at the end of the Nyaiš; M<sub>1</sub> *pavan zak hurvāxmanih*. 28 Mf<sub>2</sub> *xaiyā*; M<sub>1</sub> *xayā*. 29 Mf<sub>2</sub> *sivad*; U<sub>1</sub> *pavan rāmišn sīvēt*; A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *siv u ē*; M<sub>1</sub> *siv pavan ramišn sivē*. 30 Mf<sub>2</sub> i. 31 Mf<sub>2</sub>, K add i. 32 Mf<sub>1</sub>, M<sub>2</sub>, Mr<sub>2</sub> add i; Mf<sub>1</sub> *šap*. 33 U<sub>1</sub> *sivēt*. 34 Mf<sub>1</sub>, U<sub>1</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> give *pavan ramišn sive*; D has *aēy miš Dēr Xvatā vad dēr sive*; M<sub>1</sub> *aēy vad zak samān ham ēton sive yehvūnd*. 35 A adds *ih*. 36 Mf<sub>2</sub>, U<sub>1</sub> om.; U<sub>2</sub>, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> pref. u; A u. 37 U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> *aēvīk*; U<sub>1</sub> *atūkīk*; A, Mr<sub>1</sub> *adūdīk*. 38 M<sub>12</sub>, K, M<sub>2</sub> *siv*; U<sub>1</sub> *sivēt*. 39 D, M<sub>1</sub> pref. *ēton*. 40 M<sub>1</sub> om. 41 So in Mf<sub>1</sub>, <sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>3</sub>. 42 MSS. have *Atahš*. 43 Mf<sub>1</sub> adds i. 44 Mf<sub>2</sub> adds *avizak i ān i*; U<sub>2</sub>, M<sub>2</sub> add *avīk u zak i*; A, Mr<sub>1</sub>, <sub>2</sub> add *az-az u zak*. 45 Mf<sub>2</sub>, M<sub>1</sub> *ōdūnd*; D adds *vad zak lēlayā mavan lak sive vad zak samān u hangām Ōhrmazd min lak xvašnūt yehvūnēt ham ēton sivandak yehvūnih ēton denā Atahš āfrin bāstān γal vahidūnyēn*. 46 Mf<sub>2</sub>, U<sub>1</sub>, D *zak i*; A *zak*. 47 A, M<sub>2</sub> add i. 48 Mf<sub>2</sub> *ēsam yedrūnēt*; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> *ōrūnēt*; U<sub>1</sub> pref. *madam*. 49 Mf<sub>2</sub> om.; U<sub>1</sub> *asm*. 50 Mf<sub>2</sub>, U<sub>1</sub>, <sub>3</sub>, K, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub> om. 51 Mf<sub>2</sub>, U<sub>1</sub>, D, A, M<sub>1</sub>, Mr<sub>1</sub> om. 52 U<sub>1</sub> *nikīrtak*; D *nikīrtak*. 53 Mf<sub>1</sub> adds *dušārm*; Mf<sub>2</sub> pref. *pavan*; U<sub>1</sub>, D pref. *dušārm i*; U<sub>1</sub> pref. *min*; M<sub>2</sub> adds i. 54 U<sub>1</sub> pref. *dušārm min ahrākīh*; K, L<sub>12</sub> pref. *dušārm i ahrākīh*; M<sub>1</sub>, <sub>2</sub> pref. *dušārm rā ahrākīh*. 55 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, M<sub>2</sub> i. 56 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, M<sub>1</sub>, <sub>2</sub> om.; U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> add i. 57 Mf<sub>1</sub>, U<sub>1</sub>, <sub>3</sub>, D, K, L<sub>12</sub>, M<sub>1</sub>, <sub>2</sub> om. 58 L<sub>12</sub> om. 59 So Mf<sub>1</sub>, D; Mf<sub>2</sub>, Mr<sub>1</sub> u. 60 Mf<sub>1</sub>, U<sub>2</sub>, K, L<sub>12</sub>, M<sub>2</sub>, Mr<sub>2</sub> add i. 61 Mf<sub>1</sub> adds i; K, L<sub>12</sub> om. 62 MSS. *yōšdāsr*. 63 Mf<sub>2</sub>, U<sub>2</sub>, M<sub>2</sub>, Mr<sub>2</sub> add *pavan*. 64 K *pāk yehvūnēt*.

## 5. 17

1 Mf<sub>2</sub>, L<sub>12</sub> om. the paragraph. 2 U<sub>1</sub>, A *ān*. 3 U<sub>1</sub>, M<sub>1</sub> om. 4 All except M<sub>2</sub> have *Atahš*. 5 U<sub>1</sub> has i *Ōhrmazd ōžōmand u tuvānāk ait* for *ōžōmand Ōhrmazd*; D, K, A, M<sub>1</sub> i *Ōhrmazd ōžōmand* for *ōžōmand Ōhrmazd*; M<sub>2</sub> i *ōžōmand u tuvānā ait*. 6 U<sub>1</sub> om. 7 K om.; A adds i. 8 U<sub>1</sub> adds *anšūtān rā*; K, M<sub>1</sub> om.; M<sub>2</sub> adds *anšūtān*. 9 U<sub>1</sub>, M<sub>2</sub> add *ait*. 10 M<sub>2</sub> *aēy*. 11 U<sub>2</sub>, M<sub>2</sub> om. i. 12 M<sub>2</sub> adds i. 13 U<sub>1</sub>, M<sub>2</sub> add *yehvūnēt*. 14 U<sub>1</sub>, <sub>2</sub>, <sub>3</sub>, D, K, M<sub>2</sub>, Mr<sub>1</sub>, <sub>2</sub> u; K, A, M<sub>2</sub> om.; M<sub>1</sub> *mavan*. 15 U<sub>1</sub> add 16 U<sub>1</sub> adds *ih*. 17 M<sub>2</sub> adds i. 18 D adds *ēton Atahš i lak Ōhrmazd ōžōmand u tuvānā ait mavan bēn martumān ahrākīh min valā i xvarsand ait*; K adds *ēton lak Atahš bulandtar ait ae Ōhrmazd u zak pavan ahravīh xvarsand ait aēy valā xvarsandīh zak samān čīgōn mavan kār ahrākīh kabad yehvūnd sardār var aēy Vahišt lenā sardār ait*; M<sub>1</sub> *ōmūd*. 19 D gives this gloss. 20 D, M<sub>1</sub> om. 21 D u; M<sub>1</sub> om. 22 U<sub>2</sub>, A, M<sub>2</sub>, Mr<sub>2</sub> om. n. 23 MSS. have *Atahš*. 24 Mf<sub>1</sub>, M<sub>2</sub> pref. u. 25 U<sub>1</sub>, D, M<sub>2</sub> add *kabad iēš u amāvand ait denā Atahš u kolā aēš mavan ayāwārīh Atahš vabidūnēt Atahš madam valā awar rāmišnīh pētākēnēt*; K adds *kabad iēžōmand u kabad amāvand valā Atahš u valā yekavimūnēt andar ayāwārīh ait aēy bēn ayāwārīh yehabūndak kām ait u pētāk rāmišnīh yehabūnd*. 26 Only U<sub>1</sub>, D give the gloss. 27 U<sub>1</sub>, M<sub>2</sub> *kartan denā*; D pref. *kartan*. 28 U<sub>1</sub>, M<sub>2</sub> *dāštān*. 29 U<sub>1</sub> *zak i Ōhrmazd zak*

for *Ōhrmazd zak i*. <sup>30</sup> U<sub>1</sub> *ān*. <sup>31</sup> Mf<sub>1</sub>, U<sub>1</sub>, M<sub>1</sub> om. <sup>32</sup> Mf<sub>1</sub> adds *ih*; M<sub>1</sub> adds *ān*. <sup>33</sup> U<sub>1</sub>, D, A, M<sub>2</sub>, *z*, Mr<sub>1</sub> *xvāyišnih*; U<sub>2</sub> *xvāyišn*. <sup>34</sup> K om. *ēt*; A one stroke less. <sup>35</sup> K adds *ēton ae Ōhrmazd zak āsūr yehbāndak aēt levatā valā xvāhiš kēn vabidūn*. <sup>36</sup> Only U<sub>2</sub>, D, M<sub>2</sub> give this gloss. <sup>37</sup> MSS. have *xvāyišnih*. <sup>38</sup> D om. <sup>39</sup> MSS. *Atahš*. <sup>40</sup> M<sub>2</sub> adds *i*.

## NOTES



## NOTES

### I. KHURSHED NYAISH

1 Manuscript D gives in Persian three reasons for reciting the Khurshed Nyaish. The Sun delivers three messages of Ormazd every day to mankind. In the first, or the message of the morning, Ormazd desires that mankind be zealous in doing meritorious deeds, so that their condition in this world may be made better by God himself. Secondly at noon, men are reminded to marry and have children; and are likewise exhorted to cooperate with each other in doing good deeds that will prevent Ahriman and his brood from freeing themselves out of bondage until the Day of Resurrection. In the third, or evening message, mankind are reminded to repent of sins they may have unconsciously committed, as in that case they will be forgiven. The manuscript states that this information is derived from the Pahlavi books, but does not give the source. A search through Pahlavi literature showed me that the copyist had in mind a passage in the Ganj-i Shayan, §§ 153-157 (Bombay, 1885).

### I. O

1 The portion beginning from *stāem*, 'I praise,' to *bāsavāl bāšat*, 'be without an end,' is a later addition, as it does not occur in the Pazand introductory prayers to the other Nyaishes and Yashts. Besides, the paragraph contains many Arabic words, which is not the case with the purely Pazand texts. Compare, for instance, *xāliq*, *maxlūq*, *alrask*, *qādir*, *qavī*, *qadīm*, 'ādil'. 2 The manuscripts have *alazak* instead of *alrask* and it is rendered into Phl. by *mālā*, 'full' in all the manuscripts with the exception of M<sub>3</sub>, which has *hamēšak*, 'perpetual.' The word *alrask* is Arabic, the first element *al* being equivalent to the article 'the' in English, the second part *rask* being a noun meaning 'daily bread.' U<sub>1</sub> gives in a marginal gloss in Gujarati *alajakno arath Śāskarut madhe aniṣ [aniṣ?] lakhī che*, 'in Sanskrit the meaning of [the word] *alajak* is stated to be "continual."' The Skt. version of the paragraph in which the word occurs, is not, however, found in the MSS. now extant. It might either be that the Phl. translator misread the Ar. word, or that the occurrence of the Pers. word *rūst*, 'daily bread,' which follows the Ar. *alrask* and has the same meaning, might have led him to conjecture a different word from *alrask*. We find in the manuscript U<sub>1</sub> *alrask* originally written, but with the *r* scratched out afterwards. Likewise, the Guj. word *rajak* written below the Phl. word is changed to *ghañī*, 'much.' It cannot be said how the translator derives the word *alazak* to mean 'much,' as it is neither a Pers., nor an Ar. word. Is it possible that the first element *al* was taken to be the negative particle 'not' and the second to mean 'end,' the whole word thus signifying 'endless'? It is worth noticing that the Ar. word *rask* and the Pers. *rūst* are each used in Guj. with the meaning 'daily bread,' but the two words are more often used conjointly as one word, *rajak roji*, though with

the same meaning. § I have used dots . . . between the first and the last words of a sentence to indicate an abbreviation in the text. Wherever the dots are placed between square brackets [ . . . ], e. g. in paragraph 6, they indicate that the particular text in question is missing.

# I. I

1 For a discussion of Ner's usage of rendering the name of the Divine Being, see my article *Neriosengh's Sanskrit version of the Avestan Afringān-i Dahmān and Afrin-i Khšathryān rendered into English in Spiegel Memorial Volume*, p. 264, note 1, Bombay, 1908. 2 Neryosangh renders Av. *θrīšcit*, Phl. 3 *bār*, 'three times,' by *tridhā*, 'in threefold manner,' and explains in a gloss this threefold manner of paying homage, as consisting in the homage paid by the suppliant through his thought, word, and deed. The MS. U<sub>1</sub> says in a marginal note in Guj., that it is incorrect to translate Av. *θrīšcij* by 'three times,' and says that the correct meaning of the word is the one given by Ner. in the *Perōma Iastī*, namely, 'in threefold manner.' We find, on the other hand again, that in Ys. 19. 10 (Sp.) Ner. renders the same Av. word by *trīn vārān*, 'three times.' 3 According to the marginal glosses in Pers. in Mr., 2 'other creatures' refer to *Firistagān*, 'Angels.' 4 In rendering Av. *hvarə*, the first element of the compound *hvarə.hazaoša-*, the Phl. translator erroneously takes the word to be *havarə*, and renders it by *hamkāmīk*, 'of one will,' evidently deriving it from the root *var-*, 'to choose.' This is the only instance in which the Av. word *hvarə* is rendered incorrectly. In the scores of instances, for example, where *hvarə* occurs by itself or in composition with *xšaēta*, it is always correctly rendered as meaning 'Sun.' The same is the case also when *hvarə* is joined in compound with other words, for instance, *hvarə.darasa-*, Ys. 9. 14 (Sp.), Vd. 6. 51, 7. 45, 5. 14; *hvarə.barəzah-*, Ys. 59. 7 (Sp.); *hvarə.raoča-*, Vsp. 22. 6. The Skt., Pers. and Guj. versions repeat the Pahlavist's error in this particular passage. For the second element *hazaoša-*, all the MSS. give *hamdahišn*, which would mean 'of one creation.' I have corrected it, however, to *hamdošišn*, 'of one accord,' since the Av. word *hazaoša-* and *zaoša-* are always rendered into Phl. by *hamdošišn*, *došišn*, and into Skt. by *sahamitratva-*, *mitratva-*, *saṃghaṭita-*, *saṃhita-*, *nirīkṣaṇa-*, as in Ys. 1. 63 (Sp.), 28. 8, 29. 7, 33. 2, 10, 47. 5, 48. 4, 51. 20; Vd. 2. 11; Vr. 16. 10 (Sp.). Ner. neglects here to render Av. *hazaoša-*, Phl. *hamdošišn*, and he is followed in this by the Pers. versionist. The Guj. version, on the other hand, renders it by *nekinā cāhānār*, 'wishers of good.' 5 The demonstrative pron. *aētaš*, which stands as the subject to the verb *jīhātī* is erroneously rendered into Phl. by *litamā*, 'here,' as if it were an adverb of place. The Av. word was perhaps misread as *aētaḍa*, 'here.' The words *Ahurəm Mazdām*, *Aməšō Spəntī* and others, which are in the acc. case in the original Av. text, are rendered in the Phl. version by the nom. case, as the subjects of the verb *yehamtūnēt*. This changes the whole meaning of the sentence. According to the original the request is made that the homage may reach unto Ormazd, the Archangels, and other beings, whereas in the interpretation given by the Phl. translator, the idea of the homage is dropped, and Ormazd, the Archangels, and the other beings are themselves invited to

come down to the place of the invoker. This incorrect rendering is followed by the subsequent versions. <sup>6</sup>I have changed the reading *jahāt* given by Geldner in his *Avesta*, 2. p. 37. Stuttgart, 1889, to *jihāt*, following in this case Bartholomae, who discusses the word in Geiger and Kuhn, *Grundriss der Iranischen Philologie*, 1. § 320. Strassburg, 1896-1904. I may also note that *jihāt* is found in all my MSS. and also in ten of the MSS. used by Geldner. See his *Avesta*, 2. p. 38, paragraph 1, note 8. <sup>7</sup>Regarding the rendering of the cardinal Av. word *Fravaši*-, into Skt. by *vṛddhi*-, consult my article in the *Spiegel Memorial Volume*, p. 259, note 5. <sup>8</sup>Ibid., p. 259, note 4. <sup>9</sup>To explain Av. *Vaym* M<sub>1</sub> gives the following interlinear gloss in Pers. *Vay ya'ni parandah*, 'Vay means bird.' When Av. *Vayu*-, Phl. *Vay*, 'Angel Vayu, wind,' occurs in connection with Av. *uparō-kairyā*-, Phl. *avarkār*, Ner. renders it by *paksin*-, 'bird.' Compare, for instance, Ys. 22. 27, Srōš vāc 5, Sirōzah 1. 21.

### I. 4

<sup>1</sup>With the idea of dedicating one's life to the Archangels, we may compare Ys. 33. 14: *at rātm Zarahuštro tanvasčēt xvaHYā uštanəm dadditi*, 'So Zarathushtra gives as an offering even the life of his body.' With the exception of the Skt. rendering, the other versions explain the idea of thus dedicating one's life to the Archangels as consisting in the readiness to sacrifice one's body for the welfare of one's soul. The same thought occurs in Patēt Pašēmāni 1, which is the Pāz. rendering of Ys. 11. 17-19, Ny. 1. 3-4.

### I. 5

<sup>1</sup>This paragraph is taken from Ys. 68. 58-67 (Sp.), where the Phl. commentary ends with the gloss on *nəmō abyō dōiθrābyō*. Three of the manuscripts, U<sub>4</sub>, F<sub>2</sub>, B. omit the various glosses occurring in the paragraph. The Skt. version likewise does not give any glosses, whereas the Pers. version has the commentaries only on first three sentences. <sup>2</sup>The Phl. and Pers. versions use transcriptions for Av. *vouru-gaoyaoti*-, 'wide pastures.' Ner. renders the epithet by *nivāsīdṛanyaḥ*-, 'forest-residing.' We would expect our Skt. translator to use *gavyāti*-, which is the proper equivalent of the Av. *gaoyaoti*-. For a discussion of these words occurring in both Av. and Skt. see Pischel and Geldner, *Vedische Studien*, 2. pp. 287-292. Stuttgart, 1892. The Guj. version renders it by *jangalmā pāsbāni karnār*, 'protector in the forest.' M<sub>1</sub> gives in an interlinear gloss in Pers., *pāsbān dašt*, 'protector in the forest.' This meaning 'protector in the forest,' as well as Ner's 'dweller in the forest,' is not based upon any etymological rendering of the word, but upon a popular notion of some function or attribute of Mihr. <sup>3</sup>Av. *abyō dōiθrābyō*, 'unto these two eyes.' The Phl. translator curiously misunderstands the dem. pron. dual *abyō* and renders it by *mayā*, 'water,' deriving the word from some form of *āp*-, 'water.' It is noteworthy that Ner. corrects the mistake, and renders it by *tebhyo*. This shows that, though generally following the Phl. version which is his main source, he had the original Av. text before him, which he occasionally resorts to with advantage. The Guj.



version repeats the error. D gives *āb*, 'water,' in Persian characters below the word *ābyō*. In Ys. 10. 22, 17. 4 Av. *ābyō* is correctly rendered into Phl. by *valāšān*, 'those.' One might be tempted to think that the translator took the following word *dōiθra-*, which is usually transcribed into Phl. by *dōisr*, as a transcribed form of *Aradvīsūra-*, and was prompted to read the idea of water into the word *ābyō*, hence taking the two words *ābyō dōiθrābyō*, to mean 'waters of Ardisur.' This is actually the case with the Guj. version, which renders these two words by *pānīnā caśmā*, 'spring of water,' and explains them as referring to Ardisur. This, however, is not possible with the Phl. version, which always transcribes Av. *dōiθra* by *dōisr* with the only meaning 'eye.' Compare, for example, Ys. 1. 35, 3. 49, 11. 16, 67. 62 (Sp.), as also the following instances in which *dōiθra-* forms compounds with other words, e. g. *duš-dōiθra-* Yt. 3. 8, 11, 15; *spiti-dōiθra-* Vd. 7. 24; *verāsi-dōiθra-* Ys. 26. 7 (Sp.); *vouru-dōiθra-* Sr. 1. 3, 5; 2. 4, 5. Vd. 19. 37, VYt. 8; *zairi-dōiθra-* Ys. 56. 8. 1. It is more likely that the Phl. versionist takes Water (and by inference the Angel Ardisur presiding over Water) as the eye of Ormazd, just as the Sun is spoken of as the eye of Ormazd in Ys. 1. 35 (Sp.). The two eyes of Ormazd mentioned here refer evidently to the Sun and Moon. Compare with this the somewhat similar Vedic idea of the Sun as the eye of Mitra and Varuna. For various references to this, see Bloomfield, *A Vedic Concordance*, p. 362, Cambridge, 1906. The conception that to look with a good eye upon the creatures of Ormazd is equivalent to paying homage unto the Eye of Ormazd, may be compared with the similar idea in Hoshang, West, *Shikand-Gūmānik Vijār*, l. 56. Bombay, 1887, which gives Phl. *mavan višp dām i šapīr hučašmihā niktīrēt čašm i valā čašm i Xvaršēt aīt*, Paz. *ke vīsp dām i vahē hučašmihā nigarēt čašm i ōi čašm i Xvaršēt hast*, Skt. *yah samagrām sṛṣṭim uttamān sulocanatayā nirikṣte locanam aśya locanān yat Sūryasya āste*, 'whoso looks upon the whole good creation with a good eye, his eye is [as if] the eye of the Sun.' 4 Av. *Ašaono stōiš* is rendered into different versions to mean 'the world of righteousness.' The grammatical construction does not favor this interpretation, for we should in that case expect the form *ašaonyā* in fem. to qualify *sti-*, which is of the feminine gender. It is more correct to render the word *Ašaono* by 'of the Righteous One,' as referring to Ormazd, in opposition to the phrase *Drvatō stōiš*, 'the world of the Evil One,' that is, of Ahriman. The sharp distinction between the good creation of Ormazd and the evil creation of Ahriman would be in accord with the dualistic teachings of Zoroastrianism. The tradition, however, is persistent in its rendering all throughout. For various passages where *ašavan-* and *drvant-* are used with *sti-*, see Bartholomae, *Altiranisches Wörterbuch*, pp. 1592, 1593, Strassburg, 1904. 5 All versions use the past tense for Av. *bavqīdyāi*, which is the pres. ptcl. For further examples of a similar use of the verb *bū-* see Ys. 19. 22, 21. 7, 51. 2 (Sp.). In Ys. 34. 10, 45. 7, however, the fut. forms are used both by the Phl. and Skt. for the pres. of the original. The mention of the present and future periods of time may have led the translators to take *bavqīdyāi* as representing the past. But the grammar is against such an interpretation. With the order of the periods given in the paragraph under discussion, may be compared the

usual order of designating time by a past, present, and future, so familiar to the Phl. writers. (Bd. 1. 3; Dk. 2. 81, 3.) <sup>6</sup>In the original Avestan text, Vohuman is mentioned as one of the three Archangels through whom the welfare of body is desired. But all the versions have rendered the word as a common noun, and have explained it as referring to the suppliant's own mind. In the same manner, Av. *Xšaθrā* in the inst. is literally translated by 'Lord' in the voc., as referring to Ormazd, who is invoked to further the mind as well as the body of the suppliant. <sup>7</sup>The grammatical construction of the original is not correctly preserved by the translators. The original idea of the coming of Ormazd on the day of Resurrection is dropped and corresponding changes are made in the interpretation. Av. *urvaēno*, in loc., is rendered in the nom. as the subject of the verb *jasō*, 2d sing., which is likewise treated as if it were a 3d sing.

## I. 6

1 Av. *ṣayāurvah-*, 'awake,' is vaguely transcribed into Phl. *ṣikār*, *ṣigār*, *jigār*, *jigār*, *ṣigārā*, *jigār bāzā*. The Phl. translators often resort to the method of transcribing those Av. words which are either unintelligible or obscure to them. These transcriptions are often a source of difficulty to Neryosangh, who, in the absence of a better knowledge of the original Avesta than his predecessors, fails to make any marked improvement upon the doubtful renderings of the Pahlavist. The word in this particular case before us is rendered into Skt. by *balisṭhabhujah-*, and by *bhujabalarant-* in Ny. 5. 13. The Pers. and Guj. versions give the same interpretation. Besides the idea of the 'strength of arms,' some manuscripts give different meanings for the word. Thus Mf<sub>1</sub> correctly explains it by Pers. *bēdār*, 'awake'; Mf<sub>2</sub> has *āškār*, 'manifest.' U<sub>8</sub>, D, L<sub>12</sub> have *hūsyār*, 'cautious'; Mr<sub>2</sub> gives *ṣahib qūwat*, 'lord of vigor.'

## I. 7

1 Note Ner's Iranicized form *prādadat* instead of the correct Skt. form *prādadhāt*.

## I. 8

1 Av. *Tiṣtrayaēnyō*, 'the ones belonging to Tishtar,' is freely rendered in all the versions as referring to the rains, Tishtar being the rain star. <sup>2</sup>Lit. 'the Path which is of the good state.' The word occurs in the same collocation in Fr. W. 5. 1. In the tentative rendering 'good state,' which I have adopted for *ṣvāstāiti*, I have been influenced by the tradition which understands the 'Path' to be the Path that leads to Paradise. For similar allusions to the Path, we may refer to the familiar Av. *āēvō Pantō yō Ašahe vīspe anyaešqm apantqm*, 'the one Path which is of Righteousness, all others are no paths,' Ys. 72. 11; also the well known Old Persian phrase *Pathim Rāstām*, 'the Right Path,' Naksh-i Rustam 6; the Vedic *Panthā R̥tasya*, 'the Path of Holy Law,' Rig-Veda 1. 136; the common *ariyo atṭhangiko maggo*, 'the noble Eightfold Path' of Buddha, e. g. *Mahāvagga*, 1. 6. 18; and the idea of the 'Way' in Christianity, from the words of Jesus, 'I am the Way, the Truth, and the Life,' Acts 9. 2. <sup>3</sup>It is difficult to find what this 'golden

shaft' refers to. The tradition gives us at least the view of those who were centuries nearer to the time of the original writings than we are today. The location of Mount Sokant is uncertain, whereas Lake Zarenmand is mentioned in Bd. 22. 6, as situated in Hamadan. Modi thinks that this allusion to the golden shaft is a reference to some geological phenomena and refers to Bd. 13. 5, where waters on the tops of Mounts Alburz and Hukar are said to be flowing through the golden pipes. See his *Dictionary of Avestic Proper Names*, p. 187, Bombay, 1892.

## I. II

1 Geldner omits this sentence.

## I. 12

1 This is translated literally, as *yaoždāθram* in verbal abstract neuter construed with the acc. case, as in Vd. 19. 12. The verbal abstract forms are much more common in Av. than in Skt. A free translation would be 'the earth becomes pure,' as is actually given by the different versions.

## I. 13

1 My translation here is guided by the tradition; otherwise *paiti-šīd-* and *paiti-drā-* would mean 'repulse and resist.'

## I. 15

1 Av. *yaśdi* in 1st sing. mid. is incorrectly rendered by all the versions as if it were a 3d sing., since they take it as the antecedent to the relative clause which precedes in paragraph 14. 2 The explanatory glosses on Mihr's epithets 'of a thousand ears,' and 'of ten thousand eyes,' occur here only in the Phl. version. The other versions give the same glosses in the 6th paragraph. In the Phl. version of Ys. 1. 9 the number of attendants upon Mihr is given as 500 in the first case, and 5000 in the second. 3 The reading of Phl. *hunixām* (a transcribed form of Av. *hunivixtam*) is doubtful. The manuscripts U., Mr., explain the word by an interlinear gloss in Pers. as the proper name of the mace of Mihr. 4 Av. *haxədra-*, 'friendship,' is incorrectly rendered in the Phl. and Skt. versions by *hamxāk*, *mitrah*, 'friend.' The Pers. and Guj. versions correctly render the word in the first part of the sentence, by *dāst*, *došt*, 'friendship,' but have *dāst*, *došt*, 'friend,' when the word is repeated in the sentence. Besides, Ner's construction . . . *mitram ca . . . yam asti mitrebhyaḥ parataram* is not correct. As Sheriarji has pointed out, *yam* should either be changed to *yat*, or *asti* be dropped. See his *Collected Sanskrit Writings of the Parsis*, I, note 90, Bombay, 1906.

## I. 16

1 Av. *haomayō* is taken here as loc. for inst. sing. from an adj. from a stem *haomay-*. Cf. Bartholomae, *Air. Wb.*, p. 1735. 2 Av. *saəθra-*, Phl. *səhr*,

'oblation,' is rendered into Skt. by *prāṇaḥ* or is transcribed as *jyora*, *jora*. The same word *prāṇaḥ* is used also to render Av. *sāvar-*, Phl. *sōr*, 'strength.' In Ys. 56. 10. 8 (Sp.) where *prāṇaḥ* is used with the meaning 'strength' it is glossed by *jora*, equivalent to Pers. *sūr*, Guj. *jor*, 'strength.' The ordinary meaning of the Skt. word *prāṇaḥ* is 'breath, life, strength,' which is so familiar in the Yoga terminology. It is not clear why Ner., besides using the word in this sense, also resorts to it to render Av. *saoθra-*, 'oblation.' Sheriarji, in his *Collected Sanskrit Writings of the Persis*, 1, note 91, suggests that Ner. might have *pānam*, 'beverage,' in the original, for which the copyist wrote *prāṇaḥ* through mistake. Ner. makes a distinction between his use of *prāṇaḥ* to render two different Av. words *saoθra-*, 'oblation,' and *sāvar-*, 'strength.' The word *prāṇaḥ* when meaning 'oblation,' is glossed by *udakasambhūtena*, 'produced from water,' but, when standing for Av. *sāvar-*, Phl. *sōr*, 'strength,' it is glossed by *iti pādayoḥ*, 'that is, of the legs.' I have translated *prāṇena udakasambhūtena* by 'with an oblation produced from water,' because the rendering 'with strength produced from water' does not appear to me to convey any appropriate meaning unless we are to suppose that Ner. conceived that strength was derived in symbolic manner from the consecration of waters. It may be possible that Ner. here attaches some special meaning to the word *prāṇaḥ*, in addition to its usual meaning, 'strength,' as he sometimes does in the case of some other words.

## I. 18

1 Av. *Ahurāniš*, 'of Ahurian waters,' is erroneously taken by the translators to be some form of *Ahura-*, 'Lord.' We miss Ner.'s help here, as the paragraph does not occur in the Skt. version. But we find that in Ys. 38. 8 (Sp.), where the same word occurs, Neryosangh does not do any better, as he accepts the incorrect rendering of his Phl. predecessor and renders the word by *svāmin-*.

## 2. MIHR NYAISH

### 2. 14

1 I have preferred to take *ča* here as a conjunction, though not unmindful that *dča* may possibly be an adverb meaning 'hither.' Cf. Bartholomae, *Air. Wb.*, pp. 311-312. 2 Av. *vispāmāi* is a dative of ethical condition, like a Latin ethical dative. The sentence would mean 'at the hands of the whole world.' The Av. words *vispāmāi auuḥe* are rendered into Phl. by *harvisp patmān*, and into Pers. by *tamām Māh*. This confusion is due to the fact the original words are incorrectly written in some manuscripts as *vīspām māi auuḥe*, *vīspa Māuḥe*, in this Ny. as also in Yt. 10. 5, where the same paragraph occurs. It seems that the Phl. translator has read the meaning 'norm' in the word *māi*, as if from the root *mā*, 'to measure' The Guj. version has followed this interpretation. The Pers. version literally reproduces the other incorrect variant *māuḥe* by *Māh*, 'Moon,' which adds to the ambiguity of the sentence.

## 2. 15

1 Av. *pairi.jasdi-* in the 1st person is rendered into Phl. by *barā yehamtānāi*. The original idea that the suppliant desires to approach Mihr is thus dropped, and instead of this the Angel is invoked to come down himself. It is worth noticing, however, that the Pers. and Guj. versions do not repeat this mistake. 2 Av. *vanta-*, 'love,' is rendered into Phl. by *ayāwārīh*, 'help.' The Pers. and Guj. versions derive the word from *van-*, 'to vanquish,' and introduce the idea of vanquishing the enemies.

## 3. MAH NYAISH

## 3. 6

1 The word *mišti*, 'mixedly, unitedly, conjointly,' is here translated by 'always' (following the Phl., Skt., Pers., and Guj. versions), the local sense of the term having passed over into the temporal as in the English word 'constantly,' lit. 'standing together.'

## 3. 7

1 I have followed the traditional renderings. One might also compare Shakespeare's allusion to the moon as 'the moist star' (Hamlet, I. i. 118-120). I do not overlook the presence of the Skt. adj. *apnasvant-*, however that is to be explained. 2 The etymology of this word is quite uncertain. Can it be that the *u* stem passes over to the *a* giving *vohva*? Then through the fondness of lengthening *a* near *v* is made into *vohvā*, perhaps as the word comes after *sarəmyāvant-* which has long *ā*.

## 3. 10

1 Can it be *xvāθra-*, 'comfort,' and *nas-*, 'to copulate'? 2 *stē rapatqm* is an adaptation from Ys. 34. 4, where *stoi* is appropriately an inf. (Bartholomae, *Air. Wb.*, p. 1607), although out of place here.

## 4. ABAN NYAISH

## 4. 2

1 Ethical dative as in Latin and Greek.

## 4. 8

1 This passage is extremely obscure. The Pahlavi followed by Pers. and Guj. versions translates as if *srdvayeni* and the other verbal forms were in the third person. But the grammar would not allow this. I have made some sort of attempt to preserve the grammar, though I confess the result is not satisfactory. For the problematic form *husravāni* no adequate explanation has

been given. The context seems to demand subjunctive imperative. As a makeshift I should suggest possibly reading *haosravāne* with the MSS. F., E., Mb., L., and comparing it with the Sanskrit intensive form *sosru-* from the root *sru-*, 'to flow,' with the meaning 'let flow,' 'pour out,' cf. *asusruvat* (*Bhāṣikāvya* 15. 51, 17. 18), quoted by V. S. Apte in his *Sanskrit-English Dictionary*, p. 1157, Poona, 1890. The Av. formation *hao-srav-āne*, would answer exactly to a Skt. *so-sru-āne*, Whitney, *Sanskrit Roots*, p. 200, and cf. *Sanskrit Grammar*, 1017. For the maintenance of *s* before *r* see Jackson, *Hymn of Zoroaster*, p. 44, Stuttgart, 1888; yet consult Bartholomae, *GlPh.* 1. 45, note 1.

## 5. ATASH NYAISH

### 5. 1

1 So following the tradition.

### 5. 2

1 Inf. with the force of imperative, cf. Bartholomae, *Air. Wb.*, p. 744.

### 5. 3

1 Lit. 'priority' as used of the pick, or choice, much as in the Biblical phrase, 'first fruits' applied to the pick of the flock or herd given as an offering to Jehovah. 2 'as also,' lit. 'and what [are] the obedience and power.'

### 5. 6

1 I have taken *xšāθrō.naptar-*, as a noun, lit. grandson, offspring or descendant of sovereignty, compare *Apqm napāt*, 'child of offspring of waters.' So also Bartholomae, *Air. Wb.*, p. 547. Justi, on the other hand, preferred to regard the word as an adj., see *Handbuch der Zendsprache*, p. 94, Leipzig, 1864. The common rendering, which is favored by the tradition, is 'residing in the navel of kings.' But that would demand rather some form of *nabha*.

### 5. 9

1 For the form see Bartholomae, *GlPh.* 1. 263. 2.

### 5. 11

1 Lit. 'with upraised leg.' 2 Geldner om. this line.

### 5. 14

1 Geldner om. the line. 2 I have taken *hantam* here like the Skt. *santam* in the sense of 'good,' as does Bartholomae, *Air. Wb.*, p. 1771.



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